الرد على من يكفر الأشاعرة

Refutation of Those Who Make Takfir of Asha'irah

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النسخة الثالثة

Translator's Foreword:

This has been a rushed work and it is clear that I have not translated this like others, this was intended to be a more long term Work In Progress work hence new editions can be expected with better translation and design

Foreword Disclaimer

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Introduction

In the name of Allah, the Most Merciful, the Most Compassionate. All praise is due to Allah, Lord of all worlds, and may peace and blessings be upon the noblest of creation, the prophets, and messengers, as well as upon his family, companions, and those who follow them in righteousness until the Day of Judgment.

Recently, a vile phenomenon has emerged: the disgraceful act of declaring esteemed Muslim scholars such as Al-Nawawi and Ibn Hajar Al-Asqalani to be disbelievers under the pretext that they were Ash'aris. While we do not concede that they were Ash'aris, as they contradicted several fundamental principles of Ash'arism, this matter is not of primary importance in the context of this discussion. What truly matters is the catastrophic error of invalidating their contributions through accusations of heresy or even disbelief—may Allah protect us!

Therefore, it has become necessary to clarify the status of the Ash'aris in Islam and to elucidate the stance of the scholars of Ahl al-Sunnah wa al-Jama'ah regarding prominent figures associated with Ash'arism.

In this paper, we will focus on early and later Ash'ari figures such as Abu al-Hasan al-Ash'ari, Al-Khatib al-Baghdadi, Al-Baqillani, Ibn Furak, Al-Shahrastani, Al-Shatibi, and Al-Qurtubi—may Allah have mercy on them all—along with many other notable scholars. However, we will not address contemporary Ash'aris, including the detractors of Al-Azhar and similar figures, as any objections related to modern-day Ash'aris are entirely outside the scope of this discussion.

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Note: Much of what is written in this message is derived from the articles and research of others found on websites and in books. This humble servant has made few contributions or additions to it. I dedicate this material to every believer in the oneness of Allah who rejects false deities and opposes both extremists and those who are negligent in faith. O Allah, grant us life upon monotheism and take our souls upon monotheism.

In addressing the doubts of those who declare prominent Ash'ari figures to be disbelievers, we will not rely on the conventional approach of citing the praises of scholars, their biographies, or their prayers for their forgiveness. This approach is well-known and established, but it does not resonate with those who have weakened in their faith and show no regard for scholars. Out of concern for our brothers and to shield them from the misconceptions of the deceivers, we have found it necessary to dismantle these doubts at their roots through a scholarly approach that leaves no room for misunderstanding.

Some may ask, Why concern yourselves with this topic? What benefit does it bring to the service of Islam? We respond with the wise words of Shaykh al-Islam Ibn Taymiyyah:

"Indeed, defending Muslim scholars from accusations of disbelief, even if they erred, is among the most legitimate objectives in Sharia." (1)

Moreover, Allah commands us to uphold justice and fairness. Ahl al-Sunnah wa al-Jama'ah are known as the most just, even with their opponents among those who err (such as the Ash'aris). Therefore, this book has been written.

Important Note! Translator of this book does not necessarily hold every view mentioned here such as the last part in regards of Ijma' and Ibn Hazm, nor the unconfirmed/vague accusations against Al Harawi!

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Shaykh al-Islam Ibn Taymiyyah said:

*"It should be understood that the groups affiliated with followers of particular figures in the fundamentals of religion and theological discourse vary in degrees. Some have deviated from the Sunnah in major principles, while others have deviated only in finer matters. There are also those who have refuted others who are further from the Sunnah than they themselves are. These individuals are praiseworthy for rejecting falsehood and upholding truth to some extent, but they may have exceeded the bounds of justice in their refutation, denying certain truths or adopting certain falsehoods. Thus, they may have replaced a greater innovation with a lesser one or a greater falsehood with a lesser one.

This is the case with most scholars of theological discourse who affiliate themselves with the Sunnah and the broader community (Ahl al-Sunnah wa al-Jama'ah). If such individuals do not establish their innovations as doctrines that separate them from the Muslim community, nor use them as a basis for loyalty and enmity, then what they have introduced falls under the category of error. Allah, the Exalted, forgives the errors of believers in such matters.

Indeed, many of the pious predecessors (Salaf) and leaders of the Ummah made statements based on their reasoning that contradicted the clear texts of the Qur'an and Sunnah. However, this is distinct from those who base their loyalty and enmity on their views, divide the Muslim community, and declare their opponents disbelievers or sinners over issues of opinion and ijtihad. Furthermore, they permit fighting against those who differ with them while showing favor to those who agree with them. Such individuals are among the people of division and discord."* (1)

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Chapter:

The Methodology of Ahl al-Sunnah wa al-Jama'ah in Judging Individuals

The root cause of the confusion and disagreement surrounding this issue—specifically, the flaw in declaring all Ash'arite individuals as disbelievers—can be attributed to one fundamental point: the lack of clarity in matters related to al-asma wa al-ahkam (names and rulings) and ignorance of the methodology of Ahl al-Sunnah wa al-Jama'ah in matters of takfir (excommunication). Thus, it becomes necessary to explain this briefly, demonstrating through the methodology of Ahl al-Sunnah wa al-Jama'ah the invalidity of this innovative and deviant approach.

It is well known to anyone who has even a basic understanding of Islamic knowledge that the one who most accurately articulated the methodology of Ahl al-Sunnah wa al-Jama'ah in issues of al-asma wa al-ahkam was Shaykh al-Islam Ibn Taymiyyah. All those who followed him are essentially his students in this regard. He serves as the connection between the earlier and later scholars, as he refined and clarified the methodology of the pious predecessors, elucidating their intent and compiling their views into a cohesive framework.

Therefore, we will primarily rely on his statements and analyses. Someone might object, asking why we do not restrict ourselves solely to the statements of the early generations (al-salaf al-salih)

from the virtuous centuries. To this, we respond that such a claim is born of ignorance. It is well-known that Islamic sciences have developed and evolved over time. For example, the discipline of Usul al-Fiqh (principles of jurisprudence) did not exist before Imam al-Shafi'i, as he was the first to write in this field. The same principle applies to various other Islamic sciences, whether in jurisprudence, theology, takfir, hadith studies ('ilm al-rijal), critique and authentication (al-jarh wa al-ta'dil), or grammar.
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For example, is the ruling concerning someone who commits major shirk fully detailed and codified by the early generations (al-salaf)? The answer is no. What is found are brief, summarized statements lacking in detail. Similarly, the issue of the ruling on those who legislate man-made, tyrannical laws—was this subject discussed by the early generations? It was not. Their discussions are limited to the Muslim ruler governing according to Islamic law but failing to rule by what Allah revealed. On the other hand, detailed discussions on such matters, including references to the Yasa (Mongol legal code), tribal customs, or the regulations of trade caravans, can be found among later scholars.

However, to preclude any misconceptions, we will cite some examples from the statements of the early pious predecessors regarding the distinction between the general ruling (takfir al-naw') and the individual ruling (takfir al-'ayn). This serves as a response to those who accuse Shaykh al-Islam Ibn Taymiyyah of innovating the distinction between general and specific takfir, and it will also clarify the methodology of Ahl al-Sunnah wa al-Jama'ah on this matter.

Quotations from the Salaf on the Distinction Between General and Specific Rulings

Before delving into these statements, it is necessary to understand what is meant by distinguishing between takfir al-naw' (general takfir) and takfir al-'ayn (specific takfir). General takfir refers to declaring an act of disbelief or shirk as inherently kufr, without applying the ruling to a specific individual. For example, one might say, "Whoever deems lawful what Allah has prohibited is a disbeliever." This is a general ruling and is referred to as takfir al-naw' or takfir al-'umum.

Specific takfir, on the other hand, involves applying the ruling to a particular individual who has committed the act of kufr. This requires fulfilling specific conditions (shurut) and ensuring the absence of obstacles (mawani') that could prevent the ruling from being applied. For instance, ignorance, coercion, or misinterpretation might exempt an individual from being labeled as a disbeliever, even if their action constitutes kufr in general.

After clarifying the matter of distinguishing between general rulings (takfir al-naw') and individual application (takfir al-'ayn), here are citations from the pious predecessors (salaf al-salih) regarding this:

Imam Abu Bakr ibn Abi 'Asim said in al-Sunnah:

"The Qur'an is the speech of Allah, Blessed and Exalted. Allah spoke it, and it is not created. Whoever says it is created, after the evidence (hujjah) has been established against them, is a disbeliever in Allah the Almighty. But whoever says it before the evidence has been established against them, there is no blame upon them."

شَيْءَ عَلَيْـهِ». [١]

قال الإمام عبد الله بن أحمد رحمه الله في كتابه السنة: «سمعت أبي رحمه الله وسئل عن الواقفة؟ فقال أبي: من كان يخاصم ويعرف بالكلام فهو جهمي ومن لم يُعرف بالكلام يجانب حتى يرجع ومن لم يكن له علم يسأل». [٢]

وقال أيضا رحمه الله: «سُئِلَ أَبِي رحمه الله - وَأَنَا أَسْمَعُ - عَنِ اللَّفْظِيَّةِ، وَالْوَاقِفَةِ، فَقَالَ: مَنْ كَانَ مِنْهُمْ جَاهِلًا لَيْسَ بِعَالِمٍ فَلْيَسْأَلْ وَلْيَتَعَلَّمْ». [٣]

قال الإمام البخاري رحمه الله في خلق أفعال العباد: «وَكُلُّ مَنْ لَمْ يَعْرِفِ اللهَ عَزَّ وَجَلَّ بِكَلَامِهِ أَنَّهُ غَيْرُ مَخْلُوقٍ فَإِنَّهُ يُعَلَّمُ، وَيُرَدُّ جَهْلُهُ إِلَى الْكِتَابِ وَالسُّنَّةِ، فَمَنْ أَبَى بَعْدَ الْعِلْمِ بِهِ، كَانَ مُعَانِدًا، قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾». [٤]

جاء في شرح أصول اعتقاد أهل السنة والجماعة للإمام اللالكائي رحمه الله: «قال الإمام علي ابن المديني يا أبا عبيد ما تقول فيمن قال القرآن مخلوق؟ فقال أبو عبيد: هذا رجل يعلم، ويقال له إن هذا كفر، فإن رجع وإلا ضربت عنقه». [٥]

(١) السنة «٦٤٥/ ٢».
(٢) كتاب السنة «١/ ١٧٩».
(٣) كتاب السنة «١/ ٢٢٤».
(٤) خلق أفعال العباد «٢/ ١١٩».
(٥) شرح أصول الاعتقاد «٢/ ٣٥١».

Imam Abdullah ibn Ahmad reported in his book al-Sunnah:

"I heard my father being asked about the 'waqifah' (those who refrain from affirming whether the Qur'an is created or uncreated). My father said: 'Whoever debates and is known for speculative theology (kalam) is a Jahmi. As for one who is not known for such talk, they should be avoided until they repent. And one who has no knowledge should ask for clarification.'"

He also mentioned:

"My father was asked—while I was present—about the 'lafziyyah' (those who say the Qur'an is expressed by one's voice) and the 'waqifah.' He said: 'If one among them is ignorant and not learned, let them ask and learn.'"

Imam al-Bukhari stated in Khalq Af‘al al-‘Ibad:

"Whoever does not know that Allah the Almighty speaks and that His speech is not created should be taught and their ignorance should be corrected by referring to the Qur'an and Sunnah. If, after being taught, they refuse, they are being obstinate. Allah the Almighty says: (And Allah would not let a people go astray after He had guided them until He makes clear to them what they should avoid)."

In Sharh Usul I'tiqad Ahl al-Sunnah wa al-Jama'ah by Imam al-Lalaka'i:

"Imam ‘Ali ibn al-Madini said, ‘O Abu ‘Ubayd, what do you say about someone who claims that the Qur'an is created?’ Abu ‘Ubayd replied: ‘This is a person who is knowledgeable. They should be told that this is disbelief (kufr). If they repent, it is accepted. Otherwise, their neck is struck.’"

السنة «٢/٦٤٥».
(((كتاب السنة «1/179».
(((كتاب السنة «١/٢٢٤».
(((خلق أفعال العباد «119/2».
(((رشح أصول االعتقاد «٢/٣٥١».

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قال الإمام إسماعيل الأصبهاني ﵀: «مشايخُ أهلِ الحديثِ قد أطلقوا القَولَ بتكفيرِ القَدَريَّةِ، وكَفَّروا من قال بخَلقِ القُرآنِ، وقال جماعةٌ من العُلَماءِ: قد نُطلِقُ الكَلِمةَ على الشَّيءِ لنوعٍ من التمثيلِ، ولا يُحكَمُ بحقيقتِها عند التفصيلِ». [1]

جاء في ترتيب المدارك وتقريب المسالك للقاضي عياض ﵀: «بينما كان الإمام عون بن يوسف الخزاعي جالسا إذ جاءه ثلاثة رجال فأخبره أن رجلا مات عندهم، يقول بخلق القرآن، فقال الخزاعي: إن وجدتم من يكفيكم مؤونته فلا تقربوه فسكتوا، ثم سألوه ثلاثا: قال ذلك، يجيبهم بمثله ، فقالوا: لا نجد، قال اذهبوا فواروه من أجل التوحيد». [2]

قال سليمان بن سالم وهو راوي الخبر عن الخزاعي: يريد تغسلونه و تكفنونه وتصلون عليه وتدفنونه . [3]

قال القاضي عياض ﵀: «نقل كلام أصحاب الإمام مالك أنهم لا يرون كفر هذا النوع، ثم ذكر أن الصحابة لم يكفروا كل من قال بالقدر، واستدل على هذا بتوريثهم ودفنهم في مقابر المسلمين وإجراء أحكام الإسلام عليهم». [4]

(١) الحجة في بيان المحجة «٥٥٢/ ٢».

(٢) ترتيب المدارك «٤/ ٩١»

(٣) مصدر النقل عن سليمان بن سالم « رياض النفوس في طبقات علماء القيروان وأفريقيا لابوبكر المالكي «١/ ٣٨٦».

(٤) «الشفا بتعريف حقوق المصطفى – وحاشية الشمني ٢/ ٢٧٥».

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Imam Ismail Al-Asbahani said: “The senior scholars of Hadith have declared the Qadariyyah to be disbelievers, and they have also ruled disbelief upon those who say that the Qur’an is created. Some scholars have mentioned that we may use a word metaphorically to represent something, without necessarily ruling it as literally true upon further analysis.”

In *Tarteeb Al-Madarik wa Taqreeb Al-Masalik* by Qadi Iyad, it is mentioned: “While Imam Awn ibn Yusuf Al-Khuzai was sitting, three men came to him and informed him that a man had died among them who believed in the creation of the Qur’an. Al-Khuzai responded, ‘If you can find someone else to handle his burial, do not approach him.’ They remained silent and asked him again three

times, and he repeated the same response. Finally, they said, ‘We cannot find anyone else.’ He replied, ‘Then go and bury him out of respect for Tawhid (monotheism).’”

Sulaiman ibn Salim, who narrated this story from Al-Khuzai, explained: “This means they should wash him, shroud him, perform the funeral prayer over him, and bury him.”

Qadi Iyad commented: “Malik’s followers did not regard this type of person as a disbeliever. He also mentioned that the Companions did not declare everyone who held Qadari beliefs to be disbelievers. Evidence for this is found in how they inherited from them, buried them in Muslim cemeteries, and applied the rulings of Islam to them.”

References:

1. *Al-Hujjah fi Bayan Al-Mahajjah* (2/5520)
2. *Tarteeb Al-Madarik* (4/91)
3. *Riyad Al-Nufus fi Tabaqat Ulema Al-Qayrawan wa Ifriqiya* by Abu Bakr Al-Maliki (15/1386)
4. *Al-Shifa bi Ta'rif Huquq Al-Mustafa* with Al-Shamni's commentary (2/275).

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وقال الإمام ابنُ أبي العِزِّ رحمه الله: «اعلَمْ -رحمك اللهُ وإيَّانا- أنَّ بابَ التكفيرِ وعَدَمِ التكفيرِ: بابٌ عَظُمَت الفتنةُ والمحنةُ فيه، وكَثُر فيه الافتراقُ، وتشَتَّتت فيه الأهواءُ والآراءُ، وتعارضت فيه دلائِلُهم؛ فالنَّاسُ فيه في جنسِ تكفيرِ أهلِ المقالاتِ والعقائدِ الفاسِدةِ المخالِفةِ للحَقِّ الذي بعَث اللهُ به رسولَه في نفسِ الأمرِ، أو المخالِفةِ لذلك في اعتقادِهم؛ على طَرَفينِ ووَسَطٍ، مِن جِنسِ الاختلافِ في تكفيرِ أهلِ الكبائِرِ العَمَليَّةِ... إذا كان القَولُ في نَفْسِه كُفرًا، قيل: إنَّه كُفرٌ، والقائِلُ له يَكفُرُ بشُروطٍ وانتفاءِ موانِعَ، ولا يكونُ ذلك إلَّا إذا صار منافِقًا زنديقًا، فلا يُتصَوَّرُ أن يُكَفَّرَ أحدٌ مِن أهلِ القِبلةِ المظهرينَ الإسلامَ إلَّا من يكونُ مُنافِقًا زِنديقًا. وكتابُ الله يُبَيِّنُ ذلك».[1]

وقال أيضا رحمه الله: «إنَّ الأقوالَ الباطِلةَ المبتَدَعةَ المحَرَّمةَ المتضَمِّنةَ نَفيَ ما أثبته الرَّسولُ، أو إثباتَ ما نفاه، أو الأمرَ بما نهى عنه، أو النَّهيَ عمَّا أمر به؛ يقالُ فيها الحَقُّ، ويُثبَتُ لها الوعيدُ الذي دَلَّت عليه النُّصوصُ، ويُبَيَّنُ أنَّها كُفرٌ، ويقالُ: من قالها فهو كافِرٌ، ونحوُ ذلك، كما يُذكَرُ من الوعيدِ في الظُّلمِ في النفوسِ والأموالِ، وكما قد قال كثيرٌ من أهلِ السُّنَّةِ المشاهيرِ بتكفيرِ من قال بخَلْقِ القُرآنِ، وأنَّ اللهَ لا يُرى في الآخِرةِ، ولا يَعلَمُ الأشياءَ قبل وُقوعِها... أمَّا الشَّخصُ المُعَيَّنُ، إذا قيل: هل تشهدون أنَّه من أهلِ الوعيدِ وأنَّه كافِر؟ فهذا لا نشهَدُ عليه إلَّا بأمرٍ تجوزُ معه الشَّهادةُ؛ فإنَّه من أعظَمِ البَغيِ أن يُشهَدَ على مُعَيَّنٍ أنَّ اللهَ لا يَغفِرُ له ولا يرحَمُه، بل يُخَلِّدُه في

(١) «شرح الطحاوية» (٢/ ٤٣٢-٤٣٧).

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Imam Ibn Abi al-Izz said:

Know—may Allah have mercy upon us and you—that the matter of declaring someone a disbeliever (takfir) or not is a serious issue, one fraught with great tribulation and trials. It has led to much division, conflicting desires and opinions, and contradictory evidences. People are divided into two extremes and a middle ground regarding the takfir of those with corrupt beliefs and doctrines that contradict the truth brought by the Messenger of Allah in reality, or those who contradict it in their own understanding. This is similar to the differences over the takfir of those who commit major sins of action.

When a statement is, in itself, disbelief (kufr), it is said that it is kufr. However, declaring the person who said it to be a disbeliever depends on conditions being met and impediments being absent. This only applies if the person is a hypocrite (munafiq) or a heretic (zindiq). It is inconceivable to declare anyone from among the people of the qiblah (those who outwardly profess Islam) a disbeliever except if they are a hypocrite or heretic. The Book of Allah makes this clear.

He also said:
False, innovative, and forbidden statements that negate what the Messenger affirmed, affirm what he negated, command what he forbade, or forbid what he commanded are to be judged according to the truth. The warnings mentioned in the texts concerning such statements are affirmed, and they are labeled as kufr. It is said that whoever makes such statements is a disbeliever, as warnings are issued against acts of oppression against people or their property.

Many prominent scholars of Ahl al-Sunnah have ruled that those who claim the Qur'an is created, that Allah will not be seen in the Hereafter, or that He does not know things before they occur, are disbelievers. However, as for a specific individual, if asked whether we testify that he is among those deserving punishment or a disbeliever, we do not testify to this unless there is evidence that justifies such testimony. It is among the gravest forms of oppression to testify that a specific person will not be forgiven by Allah, will not receive His mercy, or will be eternally condemned to the Fire. This is the ruling for a disbeliever after death.

Reference:
Sharh Al-Tahawiyyah (25/432–437).

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النَّـارِ، فـإنَّ هـذا حُكـمُ الكافِـرِ بعـد المـوت... ولأنَّ الشَّـخصَ المُعَيَّنَ يمكِـنُ أن يكـونَ مجتَهِـدًا مخطئًـا مغفـورًا لـه، أو يمكِـنُ أن يكـونَ ممَّـن لم يبلُغْـه مـا وراء ذلـك مـن النُّصـوصِ، ويمكِـنُ أن يكـونَ لـه إيـمانٌ عظيـمٌ وحسَـناتٌ أوجَبَـت لـه رحمةَ الله». [١]

للتنبيــــه: وحتـى لا يصطـاد أحدهـم بالماء العكـر! العبـد الفقـير لم ينقـل هـذه النقـولات حتـى يقـول أن القائـل بخلـق القـرآن لا يكفـر! إنـما أهـل السـنة والجماعـة فصلـوا في حكـم القائـل بخلـق القـرآن، فذكـروا أنهـم يفرقـون بـين الداعيـة والمقلـد، وإليكـم طرفـا مـن كلامهـم:

جـاء في الفـروع [٢] للإمـام ابـن مفلـح ﷺ ونحـوه في الإنصـاف للإمـام المرداوي ﷺ: «ومـن قلـد في خلـق القـرآن ونفـي الرؤيـة ونحوهمـا فسـق اختاره الأكثـر قالـه في الواضـح ويتخـرج مـن قبـول شـهادة الذمـة قبـول شـهادته مـا لم يتديـن بهـا لموافقـه عـلى مخالفـه وعنـه: يكفـر كمجتهـد». [٣]

وفي الفـروع للإمـام بـن مفلـح ﷺ أيضـا: «قـال صاحـب المحـرر: والصحيـح أن كل بدعـة كفرنـا فيهـا الداعيـة فإنـا نفسـق المقلـد فيهـا كمـن يقـول بخلـق القـرآن أو أن ألفاظنـا بـه مخلوقـة أو أن علـم الله مخلوق أو أن أسـماءه مخلوقة أو أنـه لا يـرى في الآخـرة أو يسـب الصحابـة تدينـا أو أن الإيـمان مجـرد الاعتقـاد

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(١) «شرح الطحاوية» «٢/ ٤٣٦»

(٢) الفروع «٦/ ٦٦٥».

(٣) الإنصاف «١٢/ ٤٧».

Detailed Judgment on the Individuals Among the Mu‘tazilah

The reason is that a specific individual might be someone who made an erroneous effort (ijtihad) and is forgiven, or someone to whom the relevant texts did not reach, or someone with great faith and good deeds that earned him Allah's mercy.

Note:
To clarify and to prevent anyone from misconstruing this! The humble servant did not quote these statements to suggest that those who claim the Qur'an is created are not considered disbelievers. Rather, Ahl al-Sunnah wa al-Jama'ah have distinguished in their judgment on those who make such a claim, noting the difference between a preacher (who promotes this belief) and a follower (who imitates without promoting it).

Here is part of their statements:
It was mentioned in *Al-Furoo'* (2) by Imam Ibn Muflih and similarly in *Al-Insaf* by Imam Al-Mardawi:
"Whoever imitates (follows) the belief of the creation of the Qur'an, denies the vision (of Allah in the Hereafter), and similar beliefs, is considered a sinner. This was the opinion of the majority, as stated in *Al-Wadih*. It is derived from the acceptance of the testimony of a dhimmi (non-Muslim under Muslim rule), where their testimony is accepted as long as they do not adhere to these beliefs in alignment with their faith. There is also an opinion that such a person is considered a disbeliever, as is the case with someone engaging in ijtihad (reasoned effort)." (3)

In *Al-Furoo'* by Imam Ibn Muflih, it was also stated:
The author of *Al-Muharrar* said:
"The correct view is that for every innovation (bid'ah) in which we declare the preacher to be a disbeliever, we deem the imitator to be a sinner. For example, those who say the Qur'an is created, that our utterances of it are created, that Allah's knowledge is created, that His names are created, that He will not be seen in the Hereafter, who curse the Companions as a religious act, or who claim that faith is merely belief."

(1) *Sharh al-Tahawiyyah* 1436/20
(2) *Al-Furoo'* 665/61
(3) *Al-Insaf* 47/12

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وما أشبه ذلك فمن كان عالما في شيء من هذه البدع يدعو إليه ويناظر عليه فهو محكوم بكفره نص أحمد صريحا على ذلك في مواضع». (١)

وفي كشاف القناع للبهوتي رحمه الله: «وكذا حكم من حكم بكفره من الدعاة إلى القول بخلق القرآن» ونحوه ويأتي في الشهادات قولهم: ويكفر مجتهدهم الداعية». (٢)

وفي كشاف القناع أيضا: «فلو قلد في القول بخلق القرآن أو نفى الرؤية أي رؤية الله تعالى في الآخرة أو الرفض أو التجهم بتشديد الهاء ونحوه كالتجسيم وخلق العبد أفعاله فسق ويكفر مجتهدهم الداعية». (٣)

وفي مطالب أولي النهى للرحيباني الدمشقي الحنبلي رحمه الله: ««قال المجد» الصحيح أن كل بدعة كفرنا فيها الداعية: فإنا نفسق المقلد فيها كمن يقول بخلق القرآن أو إن علم الله مخلوق أو أن أسماءه مخلوقة «أو يسب الصحابة تدينا» فمن كان عالما في شيء من هذه البدع يدعوا إليه ويناظر عليه: فهو محكوم بكفره نص أحمد صريحا على ذلك في مواضع.

«ويكفر مجتهدهم» أي: مجتهد القائلين بخلق القرآن ونحوهم ممن خالف عليه أهل السنة والجماعة الداعية». (٤)

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(١) الفروع «٦/ ٥٦٨».
(٢) كشف القناع «٤/ ١٦٥».
(٣) كشف القناع «٦/ ٤٢٠».
(٤) مطالب أولي النهى «٦/ ٦١٥٩».

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And similar cases: anyone who is knowledgeable about any of these innovations, calls others to them, and debates in their favor is judged as a disbeliever. Ahmad (Imam Ahmad ibn Hanbal) explicitly stated this in several places. (1)

In *Kashf al-Qina'* by Al-Buhuti:
The same ruling applies to those whose disbelief has been declared, such as those who call others to the belief that the Qur'an is created or similar ideas. It is also mentioned in the section on testimony that the ijtihad-driven preacher among them is considered a disbeliever. (2)

In *Kashf al-Qina'* as well:
"If someone imitates (follows) the belief that the Qur'an is created, denies the vision of Allah Almighty in the Hereafter, adopts Rafidism (extreme rejection of the Companions), Jahmism (with a stressed ‘h’), or similar views like corporealism (tajsim) or the belief that the servant creates his

own actions, such a person is considered sinful, while their ijtihad-driven preacher is considered a disbeliever." (3)

In *Matalib Uli al-Nuha* by Al-Ruhaybani, the Damascene Hanbali:
Al-Majd (Ibn Taymiyyah) said:
"The correct view is that for every innovation in which we declare the preacher to be a disbeliever, we deem the imitator to be sinful. For example, those who say the Qur'an is created, or that Allah's knowledge is created, or that His names are created, or who curse the Companions as a religious act. Anyone who is knowledgeable about any of these innovations, calls others to them, and debates in their favor is judged as a disbeliever. Ahmad explicitly stated this in several places.

The ijtihad-driven preacher among them—whether claiming the Qur'an is created or similar beliefs opposed by Ahl al-Sunnah wa al-Jama'ah—is considered a disbeliever." (4)

References:
(1) *Al-Furoo'* 568/61
(2) *Kashf al-Qina'* 48/165
(3) *Kashf al-Qina'* 60/1420
(4) *Matalib Uli al-Nuha* 96159/6

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وفي الإنصاف للإمام المرداوي رحمه الله قال في الفصول: «في الكفاءة في جهمية وواقفية وحرورية وقدرية ورافضية: «إن ناظر ودعا؛ كفر وإلا لم يفسق؛ لأن أحمد قال يسمع حديثه ويصلي خلفه. قال: وعندي أن عامتهم أي: المبتدعة فسقة كعامة أهل الكتاب كفار مع جهلهم والصحيح لا كفر لأن أحمد أجاز الرواية عن الحرورية والخوارج وذكر ابن حامد أن قدرية أهل الأثر كسعيد بن أبي عروبة والأصم مبتدعة واختار الشيخ تقي الدين بن تيمية لا يفسق أحد وقاله القاضي في شرح الخرقي في المقلد كالفروع». (١)

قال الإمام المرداوي رحمه الله: «والأشهر عن أحمد وأصحابه: يكفر الداعية». (٢)

قال الإمام المرداوي رحمه الله: «فلو قَلَّد في خلق القرآن، أو نفي الرُّؤية والرَّفض والتجهُّم ونحوه؛ فسق، ويكفر مجتهدُهم الداعية نصًّا». (٣)

و جاء في المغني للإمام ابن قدامة المقدسي رحمه الله: «من حكم بكفره من الدعاة إلى القول بخلق القرآن فلا شفعة له، لأن الشفعة إذا لم تثبت للذمي الذي يقر على كفره فغيره أولى». (٤)

قال المجدُ رحمه الله: «الصحيح: أن كل بدعة كفرنا فيها الداعية، فإنا نفسق

(١) الإنصاف «ج ١٢ – الصفحة ٤٧».
(٢) الإنصاف «ص: ٣٣١».
(٣) التنقيح المشبع «ص: ٤٩٧».
(٤) المغني «٥/ ٢٢٥».

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In *Al-Insaf* by Imam Al-Mardawi, it is stated in *Al-Fusool*:
"Regarding compatibility in marriage involving Jahmiyyah, Waqifah, Haruriyyah, Qadariyyah, and Rafidiyyah: if one debates and calls others to these beliefs, they are considered disbelievers; otherwise, they are not even considered sinners. This is because Ahmad (Imam Ahmad ibn Hanbal) said their hadith may be heard and prayers may be performed behind them. He said: In my view, the majority of them (the innovators) are sinful, like the majority of the People of the Book are disbelievers due to their ignorance. The correct opinion is that there is no disbelief, as Ahmad allowed narration from the Haruriyyah and Khawarij. Ibn Hamid mentioned that the Qadariyyah among the followers of hadith, such as Sa'id ibn Abi Arubah and Al-Asamm, are innovators. Shaykh Taqi al-Din Ibn Taymiyyah held that no one should be deemed sinful, and the same was said by Al-Qadi in his commentary on *Sharh al-Kharqi* regarding imitators, as in *Al-Furoo'*."

(1)

Imam Al-Mardawi said:
"The more famous opinion from Ahmad and his companions is that the preacher (to innovation) is declared a disbeliever." (2)

He also said:
"If someone imitates (follows) the belief in the creation of the Qur'an, denies the vision of Allah, or adopts Rafidism, Jahmism, or similar views, they are considered sinful, while the ijtihad-driven preacher among them is explicitly declared a disbeliever." (3)

It was stated in *Al-Mughni* by Imam Ibn Qudamah Al-Maqdisi:
"Anyone whose disbelief has been ruled upon due to their calling others to the belief in the creation of the Qur'an is not entitled to preemption (shuf'ah), because preemption is not established for a dhimmi (a non-Muslim under Muslim rule) who is openly acknowledged as a disbeliever, so it is even more fitting that it does not apply to them." (4)

Al-Majd (Ibn Taymiyyah) said:
"The correct view is that in every innovation where we declare the preacher a disbeliever, we deem the imitator sinful."

References:
(1) *Al-Insaf* (Vol. 12, Page 147)
(2) *Al-Insaf* (Page 331)
(3) *Al-Tanqih al-Mushba'* (Page 1497)
(4) *Al-Mughni* 225/50

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المقلد فيها، كمن يقول بخلق القرآن، أو علم الله سبحانه مخلوق، أو أسماءه مخلوقة، أو أنه لا يرى في الآخرة، أو يسب الصحابة، أو أن الإيمان مجرد الاعتقاد ونحو ذلك، فمن كان عالما في شيء من هذه البدع، يدعو إليه، ويناظر عليه، فهو محكوم بكفره، نص أحمد على ذلك في مواضع».[1]

انتهينا من النقولات في بيان مسألة المعتزلة، وخلصنا إلى أن أهل السنة يفرقون بين الداعية والمقلد من المعتزلة، نعود للمبحث نفسه:

وهذه أقوال لبعض المتأخرين للفائدة:

قال الإمام ابن قدامة المقدسي رحمه الله: «ثم إن الإمامَ أحمدَ الذي هو من أشدِّ الناس على أهل البدع قد كان يقُول للمعتصم: يا أمير المؤمنين، ويرى طاعة الخلفاء الداعين إلى القول بخلق القرآن، وصلاة الجمع والأعياد خلفهم».[2]

وقال ابنُ الهمام رحمه الله: «اعلَمْ أنَّ الحُكمَ بكُفرِ مَن ذَكَرْنا من أهلِ الأهواءِ مع ما ثبت عن أبي حنيفةَ والشَّافعيِّ -رَحِمَهم اللهُ- من عدمِ تكفيرِ أهلِ القِبلةِ مِن المبتَدِعةِ كُلِّهم: محَمَلُه أنَّ ذلك المعتَقَدَ نَفْسَه كُفرٌ، فالقائِلُ به قائِلٌ بما هو كُفرٌ، وإن لم يَكفُرْ بناءً على كَونِ قَولِه ذلك عن استفراغِ وُسْعِه، مُجتَهِدًا في

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(١) الدرر السنية «١٠/ ٣٥٦».

(٢) ذيل طبقات الحنابلة «٣/ ٣٢٩».

The imitator in such cases—like someone who claims that the Qur'an is created, that Allah's knowledge is created, that His names are created, that He will not be seen in the Hereafter, who curses the Companions, or who believes that faith is merely acknowledgment (without action)—is judged differently. If someone is knowledgeable about any of these innovations, actively invites others to them, and debates in their favor, they are ruled to be a disbeliever. Ahmad explicitly stated this in several places. (1)

We have now concluded the citations regarding the issue of the Mu'tazilah, and we have arrived at the understanding that Ahl al-Sunnah distinguish between preachers and imitators among the Mu'tazilah. Let us return to the same discussion:

Benefits from the Words of Later Scholars

Imam Ibn Qudamah Al-Maqdisi said:
"Furthermore, Imam Ahmad, who was one of the harshest individuals against the people of innovation, used to address Al-Mu'tasim (the Abbasid Caliph) with 'O Commander of the Faithful' and upheld the obedience to the caliphs who invited people to the belief in the creation of the Qur'an. He also prayed behind them for Friday and Eid congregations." (2)

Ibn Al-Hammam said:
"Know that the ruling of disbelief against those we have mentioned from the people of desires (Ahl al-Ahwa) aligns with what has been reported from Abu Hanifa and Al-Shafi'i (may Allah have mercy on them) regarding not declaring the innovators among the People of the Qibla (Muslims) as disbelievers. The interpretation is that the belief itself is disbelief, so the person who holds it is affirming something that is disbelief. However, they themselves are not declared disbelievers if their statement stems from a sincere effort (ijtihad) and thorough exertion of their capacity to reason, in their pursuit of the truth" (1)

References:
(1) *Al-Durar Al-Saniyyah*, 100/1356
(2) *Dhail Tabaqat Al-Hanabilah*, 3/329

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طَلَبِ الحَقِّ». [1]

بـل إن التفريـق بيـن النـوع والعيـن جـاء مـن النبـي ﷺ نفسـه!

فقد روى الترمذي وابن ماجة عن أنس رضي الله عنه ولفظه: «**لعن رسول الله ﷺ في الخمر عشرة: عاصرها، ومعتصرها، وشاربها، وحاملها، والمحمولة إليه، وساقيها، وبائعها، وآكل ثمنها، والمشتري لها، والمشتراة له**».

ومع أن النبي ﷺ لعن شارب الخمر كما في الحديث السابق نجد أن النبي ﷺ ينهى عن لعن أحد الصحابة!

كما جاء ذلك عند الإمام البخاري رحمه الله عن سيدنا عمر بن الخطاب رضي الله عنه: «**أن رجلاً على عهْدِ النبي ﷺ كان اسمه عبد الله، وكان يُلَقَّبُ حِمَاراً، وكان يُضحِكُ رسولَ الله ﷺ، وكان النبيُّ ﷺ قدْ جلدَه في الشَّراب «الخمر»، فأُتِيَ به يوماً فأَمَرَ بِهِ فجُلِدَ، فقال رجلٌ مِن القوم: اللَّهُمَّ العَنْه، ما أكثر ما يُؤتَى به؟ فقال النبي ﷺ: لا تَلْعَنُوه، فوالله ما عَلِمْتُ إلَّا أنه يُحِبُّ اللهَ ورسولَه**».

بل أكثر من هذا، استفاض عند علماء أهل السنة تقريرهم بأن بدعة الخوارج في تكفير الصحابة واستحلال دماءهم هي بدعة مكفرة، ومع ذلك عذر كثير من الخوارج إن لم يكن أكثرهم بتأويلهم ولم ينزل حكم التكفير

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(١) فتح القدير «١/ ٣٥١».

The Prophet’s Differentiation Between General and Specific Rulings

In fact, the distinction between the type (general ruling) and the individual case (specific ruling) has been established by the Prophet ﷺ himself!

It was narrated by Al-Tirmidhi and Ibn Majah, from Anas, in the wording:
"The Messenger of Allah (peace be upon him) cursed ten groups involved in intoxicants: the one who presses it (the grapes), the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who pours it, the one who sells it, the one who eats its price, the one who buys it, and the one for whom it is bought."

Although the Prophet cursed the drinker of alcohol, as in the previous hadith, we find that he forbade cursing a particular Companion!

It is narrated by Imam Al-Bukhari that:
"A man named Abdullah, nicknamed 'Himar,' lived during the time of the Prophet. He used to make the Messenger of Allah laugh. He had been lashed for drinking alcohol. One day, he was brought to the Prophet for a similar punishment, and the Prophet ordered him to be lashed. One of the people said, 'O Allah, curse him! How often he is brought [for punishment]!' But the Prophet said: 'Do not curse him, for by Allah, I know that he loves Allah and His Messenger.'"

Even more than this, it is widely accepted among the scholars of Ahl al-Sunnah that the innovation of the Khawarij—declaring the Companions disbelievers and deeming their blood lawful—is a form of disbelief. Nevertheless, many of the Khawarij, if not the majority, were excused due to their misinterpretation (*ta'weel*), and the ruling of disbelief was not applied to them individually-

(1) *Fath Al-Qadeer*, 10/351.

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على أعيانهم.

فعلمنا أن التفريق بين النوع والعين هو أمر صدر من النبي ﷺ في قصة شارب الخمر، ومن الصحابة رضي الله عنهم في عدم تكفيرهم للخوارج، وما نقلناه لك أنفا من كلام أهل العلم، فعلمنا حينئذ كذب و تدليس من يتهم شيخ الإسلام ابن تيمية بأنه ابتدع التفريق بين النوع والعين! نعوذ بالله من الكذب والجهل والضلال!

بعد هذه المقدمة نشرع بذكر كلام شيخ الإسلام ابن تيمية في باب التفريق بين النوع والعين، وما كلامه إلا تقرير لمنهج السلف و منهج أهل السنة:

يقول شيخ الإسلام ابن تيمية رحمه الله: «وكنت أبين لهم أن مانقل لهم عن السلف والأئمة من إطلاق القول بتكفير من قال كذا وكذا ، فهو أيضا حق، لكن يجب التفريق بين الإطلاق والتعيين.

وهذه أول مسألة تنازعت فيها الأمة من مسائل الأصول الكبار، وهي مسألة الوعيد فإن نصوص القرآن في الوعيد مطلقة كقوله «إن الذين يأكلون أموال اليتامى ظلما... » الآية.. وكذلك سائر ما ورد؛ من فعل كذا فله كذا، فإن هذه مطلقة عامة.. وهي بمنزلة من قال من السلف، من قال كذا فهو كذا، ثم الشخص المعين يلتغي حكم الوعيد فيه بتوبة أو حسنات ماحية أو مصائب مكفرة أو شفاعة مقبولة». [1]

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(١) مجموع الفتاوى «٣٠/ ١٤٨،١٤٧».

...to specific individuals. Thus, we understand that distinguishing between the general type (ruling) and the individual case (specific ruling) is something established by the Prophet himself, as seen in the story of the man who drank alcohol, by the Companions in their refusal to declare the Khawarij disbelievers, and by the scholarly statements we cited earlier. Consequently, it becomes clear that those who accuse Shaykh al-Islam Ibn Taymiyyah of innovating this distinction between type and individual are lying and distorting the truth! We seek refuge in Allah from lies, ignorance, and misguidance.

Quotations from Ibn Taymiyyah on the Distinction Between General and Specific Rulings

After this introduction, we proceed to mention the words of Shaykh al-Islam Ibn Taymiyyah regarding the distinction between type and individual. His statements merely reaffirm the methodology of the Salaf and Ahl al-Sunnah.

Shaykh al-Islam Ibn Taymiyyah said:
"I would explain to them that the statements reported from the Salaf and the Imams about declaring those who say such and such to be disbelievers are also correct. However, it is necessary to distinguish between general rulings and their application to individuals.

This is the first major issue of dispute in matters of foundational principles—the issue of threats (*wa'id*). The Quranic verses about threats are general and unrestricted, such as the verse: *'Indeed, those who devour the property of orphans unjustly…'* (Surah An-Nisa: 10) and other similar statements that declare, 'Whoever does such and such will face such and such a consequence.' These are general and unrestricted, just like the statements of the Salaf: 'Whoever says such and such is such and such.'

However, the ruling of a threat on a specific individual is negated by repentance, expiatory good deeds, absolving trials, or accepted intercession."

(1) *Majmu' al-Fatawa*, 30/147-148.

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وقـال شـيخ الإسـلام ابـن تيميـة رحمه الله أيضـا: «مذاهِـبُ الأئمَّـةِ مبنيَّـةٌ عـلى هـذا التَّفصيـلِ بيـن النَّـوعِ والعَيـنِ؛ ولهـذا حكـى طائفـةٌ عنهـم الخِـلافَ في ذلـك، ولم يفهَمـوا غـورَ قَولِهـم، فطائفـةٌ تحكـي عـن أحمـدَ في تكفـيرِ أهـلِ البِـدَعِ روايتـينِ مُطلَقًـا، حتـى تجعَـلَ الخـلافَ في تكفـيرِ المرجِئـةِ والشِّـيعةِ المفَضِّلـةِ لعـليٍّ، وربَّـما رجَّحَـت التَّكفـيرَ والتَّخليـدَ في النَّـارِ، وليـس هـذا مذهَـبَ أحمـد، ولا غـيرِه مـن أئمَّـةِ الإسـلام». [(١)]

وقـال أيضـا رحمه الله: «إذا عُـرِف هـذا فتكفـيرُ المُعَيَّن مـن هؤلاء الجُهَّـالِ وأمثالِهم بحيث يُحكَمُ عليه بأنَّـه مـن الكُفَّـارِ لا يجوزُ الإقدامُ عليه إلَّا بعـد أن تقـومَ عـلى أحَدِهـم الحُجَّـةُ الرِّسـاليَّةُ التي يتبَيَّن بها أنهم مخالِفون للرُّسُـلِ، وإن كانـت هـذه المقالـةُ لا ريـبَ أنَّهـا كُفـرٌ، وهكـذا الـكلامُ في تكفـيرِ جميع المُعَيَّنين مـع أنَّ بَعْـضَ هـذه البِـدَعِ أشَـدُّ مـن بعـضٍ، وبَعـضَ المبتدعـةِ يكـونُ فيـه مـن الإيـمانِ مـا لـيس في بَعـضٍ؛ فليس لأحدٍ أن يُكَفِّـرَ أحدًا مـن المُسْـلِمين، وإن أخطأ وغَلِـط، حتـى تقـامَ عليـه الحُجَّـةُ، وتُبَيَّـنَ لـه المحجَّـةُ، ومـن ثبـت إيمانُـه بيقـينٍ لم يَـزُلْ ذلـك عنـه بالشَّـكِّ، بـل لا يُـزالُ إلَّا بعـد إقامـةِ الحُجَّـةِ، وإزالـةِ الشُّـبهةِ». [(٢)]

وقـال أيضـا رحمه الله: «وحقيقـة الأمـر فى ذلـك ان القـول قـد يكـون كفـرا فيطلق القـول بتكفـير صاحبـه ويقـال مـن قـال كـذا فهـو كافـر لكـن الشـخص المعـين الـذى قالـه لا يحكـم بكفـره حتـى تقـوم عليـه الحجـة التـى يكفـر تاركهـا». [(٣)]

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(١) «مجموع الفتاوى» «٢٣/ ٣٤٨» ويُنظر أيضا في «مجموع الفتاوى» «١٢/ ٤٨٨».

(٢) يُنظر: «مجموع الفتاوى» «١٢/ ٥٠٠». ويُنظر: «مجموع الفتاوى» «٣/ ٢٢٩».

(٣) المجلد «٢٣ ص٣٤٥».

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Shaykh al-Islam Ibn Taymiyyah also said:

"The methodologies of the Imams are based on this distinction between type (*naw‘*) and individual (*‘ayn*). For this reason, some have reported conflicting views from them on this matter, without understanding the depths of their statements. Some narrate two views from Ahmad on the issue of declaring the people of innovation to be disbelievers in general, even extending this to the Murji'ah and the Shi‘a who favor Ali. They might even incline toward declaring them disbelievers who are eternally damned in Hell. However, this is not the position of Ahmad or other Imams of Islam."
(1) *Majmu‘ al-Fatawa*, 23/348.

He also said:

"Once this is understood, declaring a specific individual among these ignorant people and their likes to be a disbeliever, such that he is judged to be among the kuffar, is not permissible unless the *hujjah risaliyah* (prophetic proof) has been established against him. This is the proof by which it becomes clear to him that they are opposing the Messengers. Even though this statement is undoubtedly disbelief, the same applies to the judgment of disbelief on any specific individual. Some of these innovations are more severe than others, and some innovators may possess a degree of faith that others do not. Therefore, no one has the right to declare a Muslim as a disbeliever, even if they err or make mistakes, until the *hujjah* is established against them and the truth is clarified to them.

Anyone whose faith has been established with certainty cannot have it removed by doubt. Rather, it can only be removed after the establishment of proof and the removal of doubt."
(2) *Majmu‘ al-Fatawa*, 12/500; see also *Majmu‘ al-Fatawa*, 31/229.

He further stated:
"The reality of the matter is that a statement might be disbelief, and it might be stated generally that anyone who says such a thing is a disbeliever. However, regarding a specific individual who has made that statement, disbelief cannot be judged upon him until the proof that obligates such a judgment has been established against him."
(3) *Majmu‘ al-Fatawa*, 23/345.

وقال أيضا رحمه الله: «وحقيقةُ الأمرِ أنَّهم أصابوا في ألفاظِ العمومِ في كلامِ الأئمَّةِ ما أصاب الأوَّلين في ألفاظ العمومِ في نصوصِ الشَّارع، كلَّما رأوهم قالوا: من قال كذا فهو كافرٌ، اعتقد المستَمِعُ أنَّ هذا اللَّفظَ شامِلٌ لكلِّ من قاله». [(١)]

وقال أيضا رحمه الله: «ثمَّ إنَّ الإمامَ أحمد دعا للخليفةِ وغيرِه ممن ضَرَبه وحبسه، واستغفر لهم، وحلَّلهم ممَّا فعلوه به من الظُّلمِ والدُّعاءِ إلى القَولِ الذي هو كُفرٌ، ولو كانوا مرتَدِّين عن الإسلام لم يجُزِ الاستغفارُ لهم؛ فإنَّ الاستغفارَ للكُفَّارِ لا يجوزُ بالكتابِ والسُّنَّة والإجماع. وهذه الأقوالُ والأعمالُ منه ومن غيرِه من الأئمَّةِ صريحةٌ في أنَّهم لم يُكَفِّروا المعَيَّنين من الجهميَّةِ «يقصد المعتزلة ولا يقصد الجهمية الغلاة النفاة وسيأتي بيان مقصد ابن تيمية في طوائف الجهمية بعد الفراغ من مسائلنا هذه» الذين كانوا يقولون: القُرآنُ مخلوقٌ، وأنَّ الله لا يُرى في الآخرةِ. وقد نُقِل عن أحمدَ ما يدُلُّ على أنَّه كفَّر به قومًا معيَّنين، فإمَّا أن يُذكَرَ عنه في المسألة روايتانِ، ففيه نظرٌ، أو يُحمَلَ الأمرُ على التفصيلِ، فيقال: من كَفَّره بعينِه فلقيام الدَّليلِ على أنَّه وُجِدت فيه شروطُ التكفيرِ وانتفت موانعُه، ومن لم يكفِّرْه بعينِه فلانتفاءِ ذلك في حقِّه، هذا مع إطلاقِ قَولِه بالتكفيرِ على سبيل العموم، والدَّليلُ على هذا الأصلِ: الكتابُ والسُّنَّةُ والإجماعُ والاعتبارُ». [(٢)]

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(١) يُنظر: «مجموع الفتاوى» ١٢/ ٤٨٧».

(٢) مجموع الفتاوى ١٢ / ٤٨٩».

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He (Ibn Taymiyyah) also said:

"The reality of the matter is that they misunderstood the general statements in the words of the Imams, just as the early people misunderstood the general expressions in the texts of the Shari‘ah. Whenever they heard them say, ‘Whoever says such-and-such is a disbeliever,’ the listener would assume that this statement applies to everyone who says it."
(1) See *Majmu‘ al-Fatawa*, 12/487.

He also said:
"Furthermore, Imam Ahmad prayed for the Caliph and others who beat and imprisoned him. He sought forgiveness for them and released them from any liability for the injustice they inflicted on him, as well as for compelling others to say what is disbelief. If they had been apostates from Islam, it would not have been permissible to pray for their forgiveness, since seeking forgiveness for disbelievers is not allowed by the Qur’an, the Sunnah, or scholarly consensus.

These statements and actions by Ahmad and others among the Imams explicitly indicate that they did not declare specific individuals among the *Jahmiyyah* (referring here to the Mu‘tazilah and not the extreme negators, as will be clarified later) as disbelievers. These individuals said that the Qur’an is created and that Allah will not be seen in the Hereafter.

It has also been reported from Ahmad that he did declare certain individuals as disbelievers. If there are two reported views from him on the issue, this requires scrutiny. Alternatively, the matter can be explained with nuance, saying:

- Those whom he declared disbelievers specifically were so due to evidence proving that the conditions of takfir were met and the impediments were absent.
- Those whom he did not declare disbelievers specifically were so because these conditions and impediments were not verified in their case.

This is alongside his general statement of takfir on the matter. The evidence for this principle comes from the Qur’an, the Sunnah, scholarly consensus, and rational consideration."
(2) *Majmu‘ al-Fatawa*, 12/489-490.

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ما أشرنا إليه باللون الأحمر أعلاه يشكل على كثير من الناس بسبب جهلهم بمنهج أهل السنة في طوائف الجهمية، وهذا سأفرده بفصل خاص وأشرحه بشكل مفصل بعد قليل.

وقال أيضًا رحمه الله: «فالإمامُ أحمد رضي الله تعالى عنه ترحَّم عليهم واستغفر لهم؛ لعِلْمِه بأنَّه لم يتبيَّنْ لهم أنَّهم مُكَذِّبون للرَّسولِ، ولا جاحِدون لِما جاء به، ولكن تأوَّلوا فأخطؤوا، وقلَّدوا من قال ذلك لهم». [1]

ويقول أيضا رحمه الله: «ومع هذا فالذين كانوا من ولاة الأمور يقولون بقول الجهمية ان القرآن مخلوق وأن الله لا يرى فى الآخرة وغير ذلك ويدعون الناس الى ذلك ويمتحنونهم ويعاقبونهم اذا لم يجيبوهم ويكفرون من لم يجبهم حتى أنهم كانوا اذا أمسكوا الأسير لم يطلقوه حتى يقر بقول الجهمية ان القرآن مخلوق وغير ذلك ولا يولون متوليا ولا يعطون رزقا من بيت المال الا لمن يقول ذلك ومع هذا فالامام أحمد رحمه الله تعالى ترحم عليهم واستغفر لهم لعلمه بأنهم لمن يبين لهم أنهم مكذبون للرسول ولا جاحدون لما جاء به ولكن تأولوا فأخطأوا وقلدوا من قال لهم ذلك». [2]

فائدة من كلام الشيخ محمد بن عبدالوهاب رحمه الله: «مسألةُ تكفيرِ المُعَيَّنِ مسألةٌ معروفةٌ، إذا قال قولًا يكونُ القَوْلُ به كُفرًا، فيقال: من قال بهذا القَوْلِ، فهو كافِرٌ، لكِنَّ الشَّخصَ المُعَيَّنَ إذا قال ذلك، لا يُحكَمُ بكُفرِه حتى

(١) المسائل الماردينيَّة «ص: ١٥٨» وينظر في [مجموع الفتاوى ٢٣/ ٣٤٨].

(٢) مجموع الفتاوى «٢٣/ ٣٤٨ - ٣٤٩».

تقومَ عليه الحُجَّةُ التي يَكفُرُ تارِكُها». [1]



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The parts we highlighted in red above are often confusing to many people due to their lack of understanding of the methodology of Ahl al-Sunnah concerning the sects of the Jahmiyyah. I will dedicate a separate chapter to this and explain it in detail shortly.

He (Ibn Taymiyyah) also said:
"Imam Ahmad, may Allah be pleased with him, sought mercy for them and prayed for their forgiveness, knowing that it had not become clear to them that they were denying the Messenger or rejecting what he brought. Rather, they misunderstood and erred, and they followed those who told them such things." (1)

He also says:
"Furthermore, those who were among the rulers and followed the views of the Jahmiyyah—that the Qur’an is created, that Allah will not be seen in the Hereafter, and other such beliefs—and called people to such views, testing them, punishing them if they did not comply, and declaring those who disagreed with them as disbelievers. They even withheld the release of captives until they confessed to the Jahmiyyah's view that the Qur’an is created, and they would not appoint anyone to positions of leadership or provide them with stipends from the public treasury unless they adhered to this view.

Despite all this, Imam Ahmad, may Allah be pleased with him, sought mercy for them and prayed for their forgiveness, knowing that it had not been made clear to them that they were denying the Messenger or rejecting what he brought. Rather, they misunderstood and erred, and they followed those who told them such things."

A benefit from the words of Shaykh Muhammad ibn Abd al-Wahhab:
"The issue of declaring a specific individual (mu‘ayyan) as a disbeliever is a well-known matter. If someone utters a statement that constitutes disbelief, it is said: 'Whoever says this statement is a disbeliever.' However, as for a specific individual who utters that statement, he is not judged to be a disbeliever until **the proof is established against him, and the evidence is clear that he is rejecting what has been conveyed to him.** (3)"

(1) *Al-Masa’il al-Mardiniyyah* (p. 158) and also referenced in *Majmu‘ al-Fatawa* (23/348).
(2) *Majmu‘ al-Fatawa* (23/348–349).

(3) »432/10« «»الدرر السنية«»:ينظر) .

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فصل

شروط وموانع التكفير

هـذا الفصـل يعتـبر ملحقـا بـما قبلـه، وهـو يتفـرع عنـه، لأن أهـل السـنة والجماعـة إذا أرادوا الحكـم عـلى المعـين راعـوا قاعـدة الفـرق بـين النـوع والعـين، يفرقـون بـين القـول والقائـل، وإذا أرادوا الحكـم عـلى القائـل بـدأوا بمراعـاة شروط وموانـع التكفـير.

وكيفيـة مراعاتهـا يكـون بمعرفـة مراتـب المسـائل المكفـرة وأنهـا عـلى درجات وليسـت عـلى درجـة واحـدة مـن مسـائل تنقـض أصـل الإسـلام والإيـمان إلى المسـائل الظاهـرة المعلومـة مـن الديـن بالـضرورة إلى تلـك الظاهـرة الغـير معلومة مـن الديـن بالـضرورة إلى المسـائل الخفيـة أخـيرا، و سـيكون فصـل المسـائل الظاهـرة والخفيـة هـو الفصـل التـالي مباشرة بعـد فراغنـا مـن هـذا.

إليكـم طرفـا مـن أقـوال علمـاء أهـل السـنة والجماعـة فـي بيـان شـروط وموانـع التكفيـر:

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله: «التَّكفـيرُ العـامُّ كالوعيـدِ العـامِّ يَجِبُ القَـوْلُ بإطلاقِـه وعُمومِـه، وأمَّـا الحُكـمُ عـلى المُعَـيَّنِ بأنَّـه كافِـرٌ أو مشـهودٌ لـه بالنَّـارِ، فهـذا يَقِـفُ عـلى الدَّليـلِ المُعَـيَّنِ؛ **فـإنَّ الحُكـمَ يَقِـفُ على ثبـوتِ شُـروطِـه، وانتفـاءِ مَوانِعِـه**».[1]

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(١) «مجموع الفتاوى» «١٢/ ٤٩٨».

Chapter: Conditions and Barriers to Takfir (Excommunication)

This chapter is considered an addition to the previous one, as it branches from it. The scholars of Ahl al-Sunnah wa al-Jama'ah, when intending to make a judgment on a specific individual, adhere to the principle of differentiating between the type (of statement) and the individual (who makes it). They distinguish between the statement and the one who says it. When they aim to judge the person, they begin by considering the conditions and barriers of takfir.

The method of observing these considerations involves recognizing the different levels of matters that may lead to takfir. These matters are not all at the same level; they range from those issues that undermine the core of Islam and faith, to those that are widely recognized as essential knowledge of religion, down to the more obscure matters. The section on the apparent and hidden matters will directly follow after we conclude this one.

Here are some insights from the scholars of Ahl al-Sunnah wa al-Jama'ah regarding the conditions and barriers of takfir:

Ibn Taymiyyah said: "General takfir, like general threats (of punishment), should be stated in its generality and absoluteness. However, when it comes to judging a specific person as a disbeliever or declaring that they are destined for the Fire, this depends on specific evidence. The judgment depends on the establishment of the conditions for takfir and the removal of its barriers." (1)

(1) Majmu' al-Fatawa (12/498)

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وقال أيضا رحمه الله: «ولم يتدبروا أن **التكفير له شروط وموانع قد تنتفي في حق المعين**، وأن التكفير المطلق لا يستلزم تكفير المعين، بين هذا الإمام أحمد وعامة الأئمة الذين اطلقو هذه العمومات ولم يكفرو أكثر من تكلم بهذا الكلام بعينه».[1]

وقال أيضا رحمه الله: «وقد نقل عن أحمد ما يدل على أنه كفر به «بالقول بخلق القرأن» قوما معينين ويحمل الأمر على التفصيل، فيقال من كفر بعينه فليقام الدليل **على أنه وجدت فيه شروط التكفير وانتفت موانعه** ومن لم يكفره بعينه فالانتفاء ذلك بحقه هذا مع اطلاق قوله بالتكفير على سبيل».[2]

مانع الجهل:

قال شيخ الإسلام ابن تيمية رحمه الله: «لكن لغلبة الجهل وقلة العلم بآثار الرسالة **في كثير من المتأخرين** لم يمكن تكفيرهم بذلك، حتى يتبين لهم ما جاء به الرسول ﷺ، مما يخالفه. ولهذا ما بينت هذه المسألة قط، لمن يعرف أصل الإسلام، إلا تفطن وقال: هذا أصل دين الإسلام».[3]

قال شيخ الإسلام ابن تيمية رحمه الله: «إن تكفير المعين وجواز قتله موقوف على أن تبلغه الحجة النبوية التي يكفر من خالفها، وإلا فليس كل من جهل

(١) مجموع الفتاوى «١٢/ ٤٨٨».

(٢) مجموع الفتاوى «١٢/ ٤٨٩».

(٣) من «الرد على البكري» «٢/ ٧٣١».

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He also said: "They did not reflect that takfir (declaring someone a disbeliever) has conditions and obstacles that may not apply to a specific individual, and that absolute takfir does not necessitate takfir of a specific individual. This distinction was made by Imam Ahmad and most of the imams who made these general statements, but they did not declare takfir. More of this specific wording was spoken by others." (1)

He also said: "It has been reported from Ahmad that he declared certain individuals who believed in the creation of the Qur'an to be disbelievers. The matter is understood in detail: it is said that if someone is declared a disbeliever, the evidence must be established that they meet the conditions for takfir and that no obstacles exist. If they are not declared disbelievers, it is because the evidence does not apply to them, while takfir is pronounced in general terms." (2)

Obstacle of Ignorance: Shaykh al-Islam Ibn Taymiyyah said: "However, due to the prevalence of ignorance and the lack of knowledge regarding the effects of the message in many of the later

generations, they cannot be declared disbelievers based on that, until they are shown what the Messenger brought that contradicts their belief. Therefore, I have never explained this issue except to those who know the fundamentals of Islam, and they immediately recognize that this is a basic principle of the Islamic faith." (3)

Shaykh al-Islam Ibn Taymiyyah also said: "The takfir of a specific individual and the permissibility of killing him depend on whether the prophetic evidence that condemns those who oppose it has reached them. Otherwise, not everyone who is ignorant is to be declared a disbeliever. Those who do not understand some of the religion may be excused." (4)

References:

1. *Majmu' al-Fatawa* (12/488)
2. *Majmu' al-Fatawa* (12/489)
3. *Response to al-Bukari* (731/20)

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وقال الإمام ابن القيم رحمه الله في مدارج السالكين بعد ذكره كفر من هجر فريضة من فرائض الإسلام أو أنكر صفة من صفات الله تعالى أو أنكر خبرًا أخبر الله به عمدًا، قال: «وأما جحد ذلك جهلًا أو تأويلًا يُعذر فيه صاحبه فلا يكفر صاحبه به».(٢)

قال شيخ الإسلام ابن تيمية رحمه الله: «فهذا رجل شك في قدرة الله وفي إعادته إذا ذُري، بل اعتقد أنه لا يُعاد، وهذا كفر باتفاق المسلمين، ولكن كان جاهلًا لا يعلم ذلك، وكان مؤمنًا يخاف الله أن يعاقبه، فغفر له بذلك».(٣)

وقال شيخ الإسلام ابن تيمية رحمه الله أيضًا: «لكن مِن الناس مَن يكون جاهِلاً ببعض هذه الأحكام جهلاً يُعْذَر به، فلا يُحْكَم بكُفْر أحدٍ، حتى تقومَ عليه الحجة مِن جهة بلاغ الرِّسالة».(٤)

جاء في مجموعة الشيخ محمد بن عبدالوهاب رحمه الله: «قوله وأما ما ذكره الأعداء عنّي أنّي أكفر بالظن وبالموالاة أو أكفّر الجاهل الذي لم تقم عليه الحجة فهذا بهتان عظيم».(٥)

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(١) الأستغاثة «١/ ٣٨١».
(٢) مدارج السالكين «١/ ٣٦٧».
(٣) مجموع الفتاووى «٣/ ٢٣٠».
(٤) «مجموع الفتاوى» «١١/ ٤٠٦».
(٥) مجموعة الشيخ محمد بن عبدالوهاب «١٢/ ٦٠».

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Imam Ibn al-Qayyim in *Madarij al-Salikin* said: "As for denying it out of ignorance or due to an interpretation that excuses the person, his companion is not to be declared a disbeliever." (2)

Shaykh al-Islam Ibn Taymiyyah said: "This is a man who doubted Allah's power and His ability to resurrect after death, even believing that resurrection would not occur. This is agreed upon by all Muslims to be disbelief, but he was ignorant and did not know this, and he was a believer who feared Allah’s punishment. Therefore, he was forgiven for this." (3)

Shaykh al-Islam Ibn Taymiyyah also said: "However, some people may be ignorant of some of these rulings in a way that is excusable. No one should be declared a disbeliever until the proof from the message of the Prophet is established against them." (4)

In the collection of Sheikh Muhammad ibn Abdul-Wahhab: "As for what the enemies have said about me, that I declare people disbelievers based on assumption, alliance, or I declare the ignorant who have not received the proof to be disbelievers, this is a great slander." (0)

References:

1. *Al-Istighatha* (381/1)
2. *Madarij al-Salikin* (11/1367)
3. *Majmu' al-Fatawa* (230/3)
4. *Majmu' al-Fatawa* (115/406)
5. *Majmu'at al-Shaykh Muhammad ibn Abdul-Wahhab* (12/460)

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مانع التأويل:

قال الإمام الشافعي رحمه الله: «لم نعلم أحدًا من سلف هذه الأمة يقتدى به ولا من التابعين بعدهم ردّ شهادة أحد بتأويل، وإن خطأه وضلله ورآه استحل فيه ما حرم عليه، ولا ردّ شهادة أحد بشيء من التأويل كان له وجه يحتمله، وإن بلغ فيه استحلال الدم والمال أو المفرط من القول». [1]

قال شيخ الإسلام ابن تيمية رحمه الله: «إن المتأول الذي قصد متابعة الرسول ﷺ لا يُكفَّر، بل ولا يُفسَّق إذا اجتهد فأخطأ، وهذا مشهور عند الناس في المسائل العملية، وأما مسائل العقائد فكثير من الناس كفّر المخطئين فيها، وهذا القول لا يُعرف عن أحد من الصحابة والتابعين لهم بإحسان ولا عن أحد من أئمة المسلمين، وإنما هو في الأصل من أقوال أهل البدع». [2]

وقال شيخ الإسلام ابن تيمية رحمه الله: «وعَمِلَ بذلك السَّلَفُ وجمهورُ الفُقَهاءِ في أنَّ ما استباحه أهلُ البَغيِ من دماءِ أهلِ العَدلِ بتأويلٍ سائغٍ لم يُضمنْ بقَوَدٍ ولا دِيَةٍ ولا كفَّارةٍ، وإن كان قَتْلُهم وقتالُهم محرَّمًا». [3]

وقال أيضا رحمه الله: «التكفيرُ هو من الوعيدِ، فإنَّه وإن كان القولُ تكذيبًا لِما قاله الرَّسولُ ﷺ، لكن قد يكونُ الرَّجُلُ حديثَ عهدٍ بإسلامٍ، أو نشأ ببادية بعيدة، ومِثلُ هذا لا يكفُرُ بجحدِ ما يجحَدُه حتى تقومَ عليه الحُجَّةُ،

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(١) الأقضية «٦/ ٢٠٥».

(٢) منهاج السنة «٥/ ٢٣٩».

(٣) «مجموع الفتاوى» «٢٠/ ٢٥٤».

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Barrier of Interpretation (Ta'wil)

Imam al-Shafi'i said: "We do not know of anyone from the early generations of this Ummah, nor from the successors after them, who rejected the testimony of anyone based on interpretation. Even if they made a mistake or went astray, or if they saw something that was prohibited and considered it permissible, they would not reject someone's testimony simply because of an interpretation that could have a valid reasoning behind it. This is even if it reached the point of justifying the spilling of blood, property, or extreme speech." (1)

Shaykh al-Islam Ibn Taymiyyah said: "The person who interprets with the intention of following the Messenger is not to be declared a disbeliever, nor is he to be declared a sinner if he makes a mistake in his ijtihad (independent legal reasoning). This is well-known among people in practical matters. However, in matters of belief, many people have declared those who make mistakes in them as disbelievers. This view is not known from any of the Companions or the early generations

who followed them with excellence, nor from any of the imams of the Muslims. In fact, it is primarily the view of the people of innovation." (2)

Shaykh al-Islam Ibn Taymiyyah also said: "The early generations and the majority of scholars practiced that what the people of rebellion took from the blood of the people of justice due to an allowable interpretation is not required to be compensated by retaliation, blood money, or expiation, even though killing and fighting them is prohibited." (3)

Shaykh al-Islam Ibn Taymiyyah further said: "Takfir is a form of threat (wa'id). Even though the statement is a denial of what the Messenger of Allah said, a person who is newly converted to Islam or raised in a distant rural area may not be declared a disbeliever for denying something until the proof is established against him." (4)

References:

1. *Al-Aqdiyah* (205/6)
2. *Minhaj al-Sunnah* (239/55)
3. *Majmu' al-Fatawa* (1254/200)

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وقـد يكـونُ الرَّجُـلُ لم يسـمَعْ تلـك النصـوصَ، أو سـمِعَها ولم تثبُـتْ عنـده، أو عارَضَهـا عنـده معـارِضٌ آخـرُ أوجَـبَ تأويلَهـا، وإن كان مخطِئًـا». [١]

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله: «والتحقيـق في هـذا: أن القـول قـد يكـون كفـرا كمقـالات الجهمية الذيـن قالـوا: إن الله لا يتكلم ولا يـرى في الآخرة ولكـن قـد يخفـى على بعـض النـاس أنـه كفـر فيطلـق القـول بتكفير القائـل كـما قـال السـلف مـن قـال: القـرآن مخلـوق فهـو كافـر ومـن قـال: إن الله لا يـرى في الآخـرة فهـو كافـر ولا يكفـر الشـخص المعين حتـى تقـوم عليـه الحجـة كـما تقـدم كمـن جحـد وجـوب الصـلاة. والـزكاة واسـتحل الخمـر والزنـا وتـأول. فـإن ظهـور تلـك الأحـكام بـين المسـلمين أعظـم مـن ظهـور هـذه فـإذا كان المتـأول المخطـئ في تلـك لا يحكـم بكفـره إلا بعـد البيـان لـه واسـتتابته كـما فعـل الصحابـة في الطائفـة الذيـن اسـتحلوا الخمـر». [٢]

قـال الإمـام أبـو القاسـم الاصبهـاني رحمه الله: «المتـأوِّلُ إذا أخطـأ وكان مـن أهـلِ عَقـدِ الإيـمان، نُظِـرَ في تأويلـه، فـإن كان قـد تعلَّـق بأمـرٍ يُفـضي بـه إلى خـلافِ بعـضِ كِتـابِ الله، أو سُـنَّةٍ يُقطَـعُ بهـا العـذرُ، أو إجمـاعٍ؛ فإنَّـه يَكفُـرُ ولا يُعـذَرُ؛ لأنَّ الشُّـبهةَ التـي يتعلَّـقُ بهـا مـن هـذا ضعيفـةٌ، لا يقـوى قـوَّةً يُعـذَرُ بهـا؛ لأنَّ مـا شـهد لـه أصـلٌ مـن هـذه الأصـول، فإنَّـه في غايـةِ الوُضـوحِ والبيـان، فلـمَّا كان صاحِـبُ هـذه المقالـة لا يصعُـبُ عليـه دَرَكُ الحـقِّ، ولا يغمُـضُ عنـده بعـضُ

(١) «مجموع الفتاوى» ٣٠/ ٢٣١، ٢٨٣»١٢٠/ ٥٢٣».

(٢) مجموع الفتاوى «٧/ ٦١٩».

Shaykh al-Islam Ibn Taymiyyah said: "The man may not have heard those texts, or he may have heard them but they did not become established in his mind, or something else may have appeared to him that required him to interpret them. Even if he is mistaken." (1)

Shaykh al-Islam Ibn Taymiyyah elaborated on this point: "The statement may be a form of disbelief, like the views of the Jahmiyyah who said that Allah does not speak and is not seen in the Hereafter. However, it may be unclear to some people that this is disbelief, so it is permissible to say that the one who says such a thing is a disbeliever, as the early generations said: 'Whoever says the Qur'an is created is a disbeliever,' and 'Whoever says that Allah is not seen in the Hereafter is a disbeliever.' But the specific individual is not to be declared a disbeliever until the proof is established against him, as we have mentioned before. This applies even to those who deny the obligation of prayer or zakat, or who make alcohol and adultery permissible, and offer their own interpretation. The clarity of these rulings among Muslims is greater than the clarity of the other statements. Thus, even in the case of the mistaken interpretation, disbelief is not declared until the matter is explained to him and he is called to repent, as the Companions did with the group that made alcohol permissible." (2)

Imam Abu al-Qasim al-Asbahani said: *"The one who makes an interpretation (ta'wil) and is wrong, but is from the people of faith, his interpretation is considered. If he relies on something that leads him to contradict part of the Book of Allah, or a Hadith that is decisive, or the consensus, then he is a disbeliever and is not excused. The doubt that he attaches to such a matter is weak and not strong enough to be excused, because the origin from which this principle is drawn is clear and obvious. Therefore, the one who holds this belief cannot fail to grasp the truth, and he does not overlook any aspect of it-*

References:

1. *Majmu' al-Fatawa* (2313, 1523/120283)
2. *Majmu' al-Fatawa* (7/619)

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موضِعِ الحُجَّة، لم يُعذَرْ في الذَّهابِ عن الحَقِّ، بل عَمِلَ خلافَه في ذلك على أنَّه عنادٌ وإصرار، ومن تعمَّد خلافَ أصلٍ من هذه الأصولِ، وكان جاهلًا لم يقصِدْ إليه من طريقِ العنادِ؛ فإنَّه لا يكفُرُ؛ لأنَّه لم يقصِدِ اختيارَ الكُفرِ، ولا رَضِيَ به، وقد بلغ جُهدَه، فلم يقع له غيرُ ذلك، وقد أعلم اللهُ سُبحانَه أنَّه لا يؤاخِذُ إلَّا بعد البيان، ولا يعاقِبُ إلَّا بعد الإنذار، فقال تعالى: ﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَا يَتَّقُونَ﴾ [التوبة: ١١٥]، فكُلُّ من هداه الله عزَّ وجلَّ، ودخل في عقد الإسلامِ، فإنَّه لا يخرجُ إلى الكُفرِ إلَّا بعد البيانِ». (١)

قال الإمام ابن عبدالبر رحمه الله: «وما جاء يوجب العمل، ولا يقطع العذر، وساغ فيه التأويل، لم يكفر مستحله وإن كان مخطئا، ألا ترى أن المسكر من غير شراب العنب لا يكفر المتأول فيه، وإن كان قد صح عندنا النهي بتحريمه، ولا يكفر من يقول بأن الصلاة يخرج منها المرء ويتحلل بغير سلام». (٢)

وقال ابنُ الوزير رحمه الله: «قَولُه تعالى في هذه الآيةِ الكريمة: ﴿وَلَكِن مَّن شَرَحَ بِالْكُفْرِ صَدْرًا﴾ [النحل: ١٠٦]، يؤيِّدُ أنَّ المتأوِّلين غيرُ كُفَّارٍ؛ لأنَّ صُدورَهم لم تنشَرِحْ بالكُفرِ قطعًا، أو ظنًّا، أو تجويزًا، أو احتمالًا». (٣)

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(١) «الحجة في بيان المحجة» «٢/ ٥٥١».

(٢) التمهيد «١/ ٣٣٢».

(٣) «إيثار الحق على الخلق» «ص: ٣٩٥».

...but acts in opposition to it, regarding his action as stubbornness and persistence. But if someone intentionally opposes a fundamental principle of these doctrines and is ignorant of it, not intending it through stubbornness, then he is not a disbeliever, because he did not intentionally choose disbelief nor did he approve of it. He has exerted his effort and found no alternative. Allah, the Exalted, has informed us that He will not punish anyone until the message is clear to them, and He will not punish anyone without warning. Allah says: (And Allah would never lead a people astray after He has guided them until He makes clear to them what they should avoid) (At-Tawbah: 115). So, anyone whom Allah has guided and entered into the bond of Islam, will not depart from it to disbelief except after the message is clearly conveyed to them." (1)

Imam Ibn Abd al-Barr said: "And what comes that requires action, and does not completely nullify the excuse, and where interpretation is permissible, its abuser is not considered a disbeliever, even if they are mistaken. For example, intoxicating substances other than wine do not render the one who interprets them as a disbeliever, even though it has been definitively prohibited. Nor does one who says that a person exits from prayer and is released without giving the tasleem (salutation) become a disbeliever." (2)

Ibn al-Wazir said: "Allah's statement in this noble verse: (But whoever's heart is opened to disbelief) [An-Nahl: 106], supports the view that the interpreters are not disbelievers, because their hearts were not opened to disbelief, either as certainty, doubt, or possibility." (3)

References:

1. *Al-Hujjah fi Bayan al-Mahjah* (2/551)
2. *At-Tamhid* (332/1)
3. *Ithar al-Haq 'ala al-Khalq* (p. 395)

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وقال العيني رَحِمَهُ ٱللَّهُ: «لا خِلافَ بين العُلَماءِ: أنَّ كُلَّ متأوِّلٍ معذورٌ بتأويلهِ غيرُ ملومٍ فيه، إذا كان تأويلُه ذلك سائغًا في لسانِ العَرَبِ، أو كان له وَجهٌ في العِلمِ». (١)

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قال الخطَّابي رَحِمَهُ ٱللَّهُ: «في هذا الحديثِ من الفقهِ: أنَّ حُكمَ المتأوِّلِ في استباحةِ المحظور عليه خلافُ حُكمِ المتعَمِّدِ؛ لاستحلالِه من غيرِ تأويلٍ. وفيه أنَّه إذا تعاطى شيئًا من المحظور وادَّعى أمرًا ممَّا يحتمِلُه التأويلُ، كان القولُ قولَه في ذلك وإن كان غالبُ الظَّنِّ بخلافه، ألا ترى أنَّ الأمرَ لمَّا احتمل وأمكن أن يكونَ كما قال حاطِبٌ، وأمكن أن يكونَ كما قاله عُمَرُ رَضِيَ اللهُ عنه، استعمل رسولُ الله ﷺ حُسْنَ الظَّنِّ في أمرِه، وقَبِلَ ما ادَّعاه في قَولِه». (٢)

قال ابن حزم رَحِمَهُ ٱللَّهُ: «من بلغه الأمرُ عن رسولِ الله صلَّى اللهُ عليه وسلَّم من طريقٍ ثابتةٍ، وهو مسلِمٌ، فتأوَّل في خلافِه إيَّاه، أو في ردِّ ما بلغه بنصٍّ آخَرَ، فما لم تقُمْ عليه الحُجَّةُ في خَطَئِه في تَرْكِ ما ترك، وفي الأخذِ بما أخذ، فهو مأجورٌ معذورٌ؛ لقَصْدِه إلى الحَقِّ، وجَهْلِه به، فإن قامت عليه الحُجَّةُ في ذلك، فعاند، فكما ذكَرْنا قبلُ من التكفيرِ أو التفسيقِ، فلا تأويلَ بعد قيامِ الحُجَّةِ». (٣)

قال الحافظ ابن حجر رَحِمَهُ ٱللَّهُ: «قال العلماء: كل متأول معذور بتأويله،

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(١) «عمدة القاري» «٢٤/ ٩٠».

(٢) «معالم السنن» «٢/ ٢٧٤».

(٣) يُنظر: «الدرة» «ص: ٥٥٢»، ويُنظر: «الفصل» لابن حزم «٣/ ٢٩٦» «٣/ ١٣٩-١٤١».

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Al-'Ayni said:
"There is no disagreement among the scholars that every interpreter is excused for their interpretation and not blamed for it, as long as their interpretation is valid in the Arabic language or has a basis in knowledge." (1)

Al-Khattabi said:
"This hadith contains jurisprudential insight: that the ruling on someone who acts upon an interpretation in permitting what is prohibited differs from the ruling on someone who does so deliberately without interpretation. If a person engages in something prohibited and claims an interpretation that allows it, their statement is accepted, even if the prevailing assumption opposes it. Do you not see that since the matter was open to interpretation and could align with Hatib's claim or with Umar's assertion, the Messenger of Allah ﷺ chose to give Hatib the benefit of the doubt and accepted his statement?"

Ibn Hazm said:
"If a Muslim learns of a command from the Messenger of Allah ﷺ through an authentic source but interprets it differently or rejects it based on another text, they are excused and rewarded as long as evidence of their mistake in abandoning or following that ruling has not been established. This is due to their intention to seek the truth, even if they remain ignorant of it. However, if evidence is established against them and they persist in opposition, they are subject to the consequences mentioned earlier, such as being deemed a disbeliever or sinner. After evidence is established, there is no excuse for interpretation." (3)

Al-Hafiz Ibn Hajar said:
"The scholars have stated that every interpreter is excused for their interpretation.-"

(1) *‘Umdat Al-Qari* 24/190.
(2) *Ma‘alim Al-Sunan* 28/1274.
(3) Refer to *Al-Durra* (p. 552) and *Al-Fasl* by Ibn Hazm (3/1296, 3/139-141).

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ليس بآثم، إذا كان تأويله سائغاً في لسان العرب، وكان له وجه في العلم». [1]

مانع الإكراه: والإكراه نوعين:

الإكراهُ الملجئُ «التام» [2]:

وهو الذي يقَعُ على نفسِ المكرَهِ، ولا يبقى للشَّخصِ معه قدرةٌ ولا اختيارٌ.

كأنْ يهَدَّدَ الإنسانُ بقَتْلِه أو بقَطعِ عُضوٍ من أعضائِه، أو بضَربٍ شديدٍ يفضي إلى هلاكِه أو بإتلافِ جميعِ مالِه، فمتى غَلَبَ على ظَنِّه أنَّ ما هُدِّد به سيقع عليه، جاز له القيامُ بما دفَعَ إليه بالتهديدِ، باعتبارِه في حالةِ ضرورةٍ شَرعيَّةٍ.

الإكراهُ غيرُ الملجئِ «الناقص» [3]: وهو التهديدُ أو الوعيدُ بما دون تَلَفِ النَّفسِ أو العُضوِ.

كالتخويفِ بالضَّربِ أو القيدِ أو الحَبسِ أو إتلافِ بعضِ المالِ، وهذا النوعُ يُفسِدُ الرِّضا، ولكِنَّه لا يفسِدُ الاختيارَ؛ لعَدَمِ الاضطرارِ إلى مباشرةِ ما أُكرِهَ عليه؛ لتمكُّنِه من الصَّبرِ على ما هُدِّد به.

قال ابن حزم رحمه الله: «والإكراه هو كل ما سمّي في اللغة إكراهًا، وعرف

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(١) فتح الباري (١٢_٣٠٤).

(٢) يُنظر: «البدائع» للكاساني «٧/ ١٧٥»، «حاشية ابن عابدين» «٦/ ١٢٨».

(٣) ينظر: «كشف الأسرار» للبزودي «٤/ ٣٨٣»، «تبيين الحقائق» للزيلعي «٥/ ١٨١»، ««حاشية ابن عابدين»» «٦/ ١٢٨».

… he is not sinful as long as his interpretation is permissible in the Arabic language and has a basis in knowledge." (1)

Types of Coercion:
Coercion is divided into two types:

1. **Compelling (complete) coercion:**
   This occurs when the coercion directly impacts the coerced person, leaving them no ability to choose. For example, if someone is threatened with death, the amputation of a limb, severe beating leading to their destruction, or the loss of all their wealth. If it is

overwhelmingly likely that the threat will be carried out, it is permissible for them to comply with what they are coerced into, considering it a state of legitimate necessity.

2. **Non-compelling (incomplete) coercion:**
   This involves threats or warnings that do not result in the destruction of life or limbs, such as the threat of beating, shackling, imprisonment, or partial financial loss. This type affects consent but does not eliminate the individual's choice, as they are not forced to carry out what they are coerced into and can endure the consequences of the threat.

Ibn Hazm said:
"Coercion is defined in language as anything considered coercion, and it is recognized in legal terms as well. This includes threats such as the threat of death from someone whom one fears will carry out the threat, or threats of beating in the same manner."

(1) *Fath Al-Bari* (3/412).
(2) Refer to *Bada'i Al-Sana'i* by Al-Kasani (7/175) and *Hashiyat Ibn Abidin* (6/128).
(3) Refer to *Kashf Al-Asrar* by Al-Bazdawi (1383/40), *Tabyin Al-Haqa'iq* by Al-Zayla'i (5/181), and *Hashiyat Ibn Abidin* (6/128).

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بالحس أنه إكراه، كالوعيد بالقتل ممن لا يؤمن منه إنفاذ ما توعد به، والوعيد بالضرب كذلك». [1]

وعرفه علاء الدين البخاري رحمه الله من فقهاء الحنفية تعريفًا شاملًا فقال: «حمل الغير على أمر يمتنع عنه، بتخويف يقدر الحامل على إيقاعه، ويصير الغير خائفًا فائت الرضا بالمباشرة». [2]

قال ابنُ حَجَر رحمه الله: «شروطُ الإكراهِ أربعةٌ:

١- أن يكونَ فاعِلُه قادرًا على إيقاعِ ما يُهَدِّدُ به، والمأمورُ عاجزًا عن الدَّفعِ ولو بالفِرارِ.

٢- أن يغلِبَ على ظنِّه أنَّه إذا امتنع أوقع به ذلك.

٣- أن يكونَ ما هدَّد به فوريًّا، فلو قال: إن لم تفعَلْ كذا ضربتُك غدًا، لا يُعَدُّ مُكرَهًا، ويُستثنى ما إذا ذكر زمنًا قريبًا جدًّا، أو جرت العادةُ بأنَّه لا يُخلَفُ.

٤- أن لا يظهرَ من المأمورِ ما يدُلُّ على اختيارِه.

ولا فَرْقَ بين الإكراهِ على القَولِ والفِعلِ عند الجُمهورِ، ويُستثنى من الفِعلِ ما هو محرَّمٌ على التأبيدِ، كقَتلِ النَّفسِ بغيرِ حَقٍّ». [3]

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(١) المحلى» ٨/ ٣٣».

(٢) [انظر كشف الأسرار ٤/ ٤٨٢].

(٣) يُنظر: «فتح الباري» «١٢/ ٣١١».

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Alā' al-Dīn al-Bukhārī, one of the Hanafi scholars, provided a comprehensive definition of coercion, saying:
"To compel another to do something they would normally refuse, through a threat that the one making the threat has the power to carry out, causing the other to fear and lose their consent to carry out the action." (2)

Ibn Hajar said:
"The conditions of coercion are four:

1. The one making the threat must have the ability to carry out what they are threatening, and the person threatened must be unable to prevent it, even by fleeing.
2. It must be overwhelmingly likely that the threat will be executed if the person refuses.
3. The threat must be immediate. For example, if someone says, 'If you do not do this, I will beat you tomorrow,' the person is not considered coerced. However, if a very short time frame is mentioned, or if it is customary that the threat is always fulfilled, it may be treated differently.
4. The person threatened should not show any indication of voluntary action, which would imply choice.

There is no difference between coercion to speak or to act, according to the majority. However, acts that are permanently forbidden, such as unjustly killing someone, are exempted from being coerced." (3)

(1) *Al-Muhalla* 33/8.
(2) Refer to *Kashf Al-Asrar* 482/4.
(3) Refer to *Fath Al-Bari* 311/12.

ولأهل العلم أقوال وتفصيلات يطول ذكرها في الأمور التي يُعذر فيها الإكراه والأمور التي لا يُعذر فيها بذلك، وفي صور الإكراه، وهل يدخل فيها الخوف من ضرر محقق أم لا؟ (١)

مانع الخطأ:

والمقصود منه انتفاء قصد الفعل، يعني ارتكاب فعل معين دون نية أو رغبة، لهذا يسمى مانع الخطأ أو انتفاء قصد الفعل، وقد يسمى جهل الحال أو جهل المعنى أحيانا.

قال الإمام ابن رجب رحمه الله: «الخطَأُ: هو أن يقصِدَ بفِعْلِه شيئًا فيصادِف فِعْلُه غيرَ ما قَصَدَه، مِثلُ أن يقصِدَ قَتْلَ كافرٍ، فصادف قَتْلُه مسلمًا، والنِّسيانُ: أن يكونَ ذاكرًا لشيءٍ فينساه عند الفِعلِ، وكلاهما معفُوٌّ عنه: بمعنى أنَّه لا إثمَ فيه، ولكِنْ رَفعُ الإثمِ لا ينُافي أن يترتَّبَ على نسيانِه حُكمٌ،... ولو قَتَل مؤمِنًا خَطَأً فإنَّ عليه الكَفَّارةَ والدِّيَةَ بنَصِّ الكتابِ، وكذا لو أتلف مالَ غَيْرِه خَطَأً بظَنِّه أنَّه مالُ نَفْسِه،... والأظهَرُ -واللهُ أعلَمُ- أنَّ الناسِيَ والمُخطِئَ إنَّما عُفِيَ عنهما بمعنى رفعِ الإثمِ عنهما؛ لأنَّ الإثمَ مرتَّبٌ على المقاصِدِ والنيَّاتِ، والنَّاسي والمخطئُ لا قَصْدَ لهما؛ فلا إثمَ عليهما، وأمَّا رَفعُ الأحكامِ عنهما فليس مرادًا من هذه النُّصوصِ، فيحتاجُ في ثبوتِها ونَفْيِها إلى دليلٍ آخَرَ». (٢)

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(١) انظر على سبيل المثال: تعظيم قدر الصلاة ص ٩٣٠، والمغني ١٢/ ٢٩٢ - ٢٩٥، شرح صحيح البخاري لابن بطال أول كتاب الإكراه ٨/ ٢٩٠، وشرح ابن حجر ١٢/ ٣١١- ٣١٥، جامع العلوم والحكم «شرح الحديث ٣٩».

(٢) ««جامع العلوم والحكم»» «٢/ ٣٦٧-٣٦٩».

On the Opinions and Details of Coercion:

The scholars have various opinions and detailed discussions on the matters where coercion is excused and those where it is not, including the forms of coercion and whether the fear of an established harm is included in them or not. (1)

The preventative of Error
The barrier of error (Mani' al Khata') refers to the absence of intention behind an act, meaning committing a particular act without any intention or desire to do so. This is referred to as the preventer of error or the absence of intention behind the act, and it is sometimes called ignorance of the situation or ignorance of the meaning.

Ibn Rajab said:
"Error is when a person intends to do something but ends up doing something different from what they intended. For example, intending to kill a disbeliever but accidentally killing a Muslim instead. Forgetfulness is when a person remembers something but forgets it at the time of action. Both cases are excused: meaning there is no sin in them, but removing the sin does not mean that there will be no consequences for their actions. For instance, if someone kills a believer by mistake, they are still required to offer expiation (kafara) and pay the blood money (diya) according to the Quran. Similarly, if someone damages another person's property by mistake, thinking it was their own, they are liable. The most likely understanding— and Allah knows best— is that the forgetful person and the one who makes an error are forgiven in the sense that the sin is removed because they did not intend to sin. However, the removal of the legal consequences from their actions is not implied by these texts, and would require further evidence to establish or negate." (2)

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قال شيخ الإسلام ابن تيمية رحمه الله: «وأمَّا التكفيرُ فالصَّوابُ أنَّه من اجتهد من أمَّةِ محمَّدٍ صلَّى اللهُ عليه وسلَّم وقَصَد الحَقَّ، فأخطأ، لم يَكفُرْ، بل يُغفَرُ له خطؤُه، ومن تبَيَّن له ما جاء به الرَّسولُ، فشاقَّ الرَّسولَ من بَعْدِ ما تبيَّنَ له الهُدى، واتَّبَع غيرَ سَبيلِ المؤمنين؛ فهو كافِرٌ، ومن اتَّبَعَ هواه، وقصَّر في طَلَبِ الحَقِّ، وتكَلَّم بلا علمٍ؛ فهو عاصٍ مُذنبٌ، ثم قد يكونُ فاسقًا، وقد تكونُ له حَسَناتٌ تَرجَحُ على سيِّئاتِه».[1]

قال الإمام ابن القيم رحمه الله: «اللهُ تعالى رفع المؤاخَذةَ عمَّن حدَّث نَفْسَه بأمرٍ بغيرِ تلفُّظٍ أو عَمَلٍ، كما رفَعَها عمَّن تلفَّظ باللَّفظِ مِن غيرِ قَصدٍ لِمعناه ولا إرادةٍ؛ ولهذا لا يَكفُرُ من جرى على لسانِه لَفظُ الكُفرِ سَبقًا من غيرِ قَصدٍ؛ لفَرَحٍ أو دَهَشٍ وغيرِ ذلك، كما في حديثِ الفَرَحِ الإلهيِّ بتوبةِ العَبدِ».[2]

وقال أيضا رحمه الله: «الغَلَطُ والنِّسيانُ والسَّهوُ وسَبقُ اللِّسانِ بما لا يريدُه العَبدُ، بل يريدُ خِلافَه، والتكَلُّمُ به مُكرَهًا وغيرَ عارفٍ لِمُقتضاه من لوازمِ البَشَريَّة: لا يكادُ ينفَكُّ الإنسانُ من شَيءٍ منه؛ فلو رَتَّب عليه الحُكمَ لحُرِجَت الأمَّةُ وأصابها غايةُ التَّعَبِ والمَشَقَّةِ؛ فرَفَع عنها المؤاخَذةَ بذلك كُلِّه، حتى الخطَأُ في اللَّفظِ مِن شِدَّةِ الفَرَحِ والغَضَبِ والسُّكرِ، كما تقَدَّمت شواهِدُه، وكذلك الخطَأُ والنِّسيانُ والإكراهُ والجَهْلُ بالمعنى، وسبْقُ اللِّسانِ بما لم يُرِدْه، والتكَلُّمُ في الإغلاقِ، ولَغْوُ اليمينِ؛ فهذه عَشرةُ أشياءَ لا يُؤاخِذُ اللهُ بها عَبْدَه

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(١) «مجموع الفتاوى» «١٢ / ١٨٠».

(٢) «إعلام الموقعين» «٤/ ٤٢٨».

Ibn Taymiyyah on Takfir (Excommunication):

Shaykh al-Islam Ibn Taymiyyah said:
"As for excommunication (takfir), the correct view is that anyone from the Ummah of Muhammad ﷺ who strives for the truth and errs, he is not considered a disbeliever (kafir); rather, his error is forgiven. However, if someone comes to know what the Messenger brought, and then opposes the Messenger after that knowledge, following a path other than the believers' path, he is a disbeliever. And if someone follows their desires, fails in seeking the truth, and speaks without knowledge, he is a sinner and a wrongdoer. He may be a sinner, and he might have good deeds that outweigh his bad deeds." (1)

Ibn al-Qayyim on Accountability and Exemption for Error:

Imam Ibn al-Qayyim said:
"Allah, the Exalted, has lifted the burden of accountability from those who merely thought about something without speaking or acting upon it, just as He has lifted it from those who speak words without intending their meaning or purpose. Therefore, a person who unintentionally speaks a word of disbelief out of joy, surprise, or similar reasons, without intending it, does not become a disbeliever, as mentioned in the hadith about Allah's joy in the repentance of His servant." (2)

He also said:
"Error, forgetfulness, fatigue, and the involuntary lapse of memory, all of which occur without the person's intention, are natural aspects of human nature. If the legal ruling were to be applied to these actions, it would burden the ummah with great difficulty and hardship. Therefore, Allah has lifted accountability for all these situations, including errors in speech caused by extreme joy, anger, or drunkenness, as evidenced in previous narrations. Likewise, Allah has excused forgetfulness, error, compulsion, ignorance of meaning, and involuntary lapses of memory. Speaking in a state of confusion or swearing falsely are among ten things for which Allah does not hold His servant accountable." (3)

بالتكَلُّمِ في حالٍ منها؛ لعَدَمِ قَصْدِه وعَقْدِ قَلْبِه الذي يؤاخِذُه به». [١]

قال القاضي عياضٌ رحمه الله: «قَولُه ﷺ: «**فقال من شِدَّةِ الفَرَحِ: اللَّهُمَّ أنت عبدي وأنا رَبُّك**»: فيه أنَّ ما قاله الإنسانُ من مِثْلِ هذا من دَهَشٍ وذُهولٍ، غيرُ مؤاخَذ به إن شاء اللهُ». [٢]

قال ابن حجر رحمه الله: «أظهَرُ الأقوالِ أنَّه قال ذلك في حالِ دَهشتِه وغَلَبةِ الخوفِ عليه، حتى ذهب بعَقلِه لِما يقولُ، ولم يَقُلْه قاصدًا لحقيقةِ معناه، بل في حالةٍ كان فيها كالغافِلِ والذَّاهِلِ والنَّاسي الذي لا يُؤاخَذُ بما يصدُرُ منه». [٣]

قال النووي رحمه الله: «اختلف العُلَماءُ في تأويلِ هذا الحديثِ... وقالت طائفةٌ: اللَّفظُ على ظاهِرِه، ولكِنْ قاله هذا الرَّجُلُ وهو غيرُ ضابطٍ لكلامِه، ولا قاصِدٍ لحقيقةِ معناه ومعتَقِدٍ له، بل قاله في حالةٍ غَلَب عليه فيها الدَّهَشُ والخوفُ وشِدَّةُ الجزعِ، بحيث ذهب تيقُّظُه وتدبُّرُ ما يقولُه، فصار في معنى الغافِلِ والنَّاسي، وهذه الحالةُ لا يؤاخَذُ فيها، وهو نحوُ قَولِ القائِلِ الآخَرِ الذي غلب عليه الفَرَحُ حين وجد راحِلَتَه: أنت عبدي وأنا ربُّك، فلم يَكفُرْ بذلك الدَّهَشِ والغَلَبةِ والسَّهوِ». [٤]

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Ibn al-Qayyim on Speaking Involuntarily Due to Distress:

Ibn al-Qayyim continued:
"Allah does not hold a person accountable for speaking in such a state, as they did not intend to, nor did their heart fully commit to it, which is why they are not held accountable for it." (1)

Al-Qadi Iyad on Unintentional Speech Due to Panic or Surprise:
Al-Qadi Iyad said:
"His statement, 'O Allah, You are my servant, and I am Your Lord,' is an example of something that a person might say in a state of panic or confusion, and such speech will not be held against them, if Allah wills." (2)

Ibn Hajar on Speaking Involuntarily in a State of Panic or Fear:
Ibn Hajar said:
"The most apparent opinion is that this person said those words during a state of panic and overwhelming fear, to the extent that he lost control of his reasoning and uttered words unintentionally, without intending their true meaning. He was in a state similar to being absent-minded, forgetful, or in a daze, and he is not held accountable for what he said." (3)

Al-Nawawi on the Scholars' Disagreement Regarding the Hadith:
Al-Nawawi said:
"The scholars have differed on the interpretation of this hadith. One group said that the wording is taken literally, but this man spoke without being able to properly control his words, and he did not intend the literal meaning. Rather, he said it in a state of intense distress and fear, where his alertness and ability to reflect on what he was saying were gone. He was in a state similar to forgetfulness, and this situation is excused. This is similar to the case of another man who, when he found his camel, said: 'You are my servant, and I am your Lord.' He was not considered a disbeliever due to the confusion and overwhelming joy." (4)

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وقال ابن نجيم رحمه الله: «عمَّن تكَلَّم بكلمةِ الكُفر: «من تكلَّم بها مخطِئًا أو

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مُكْرَهًا لا يكفُرُ عند الكُلِّ، ومن تكلَّم بها عالِمًا عامدًا، كَفَر عند الكُلِّ».[1]

أما شروط التكفير فهي:

أن يكون من صدر عنه الكفرُ مكلّفاً: أو يقال من شروط التكفير العقل.

فلا يصح تكفير الصبي والمجنون، ولا مَن زال عقله بإغماء أو نوم أو تخدير أو بنج، لقوله ﷺ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنْ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنْ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَنْ الْمَجْنُونِ حَتَّى يَعْقِلَ، أَوْ يُفِيقَ».

أن يكون مختاراً عند صدور ما هو مكفر منه: والاختيار شرط في التكفير وهو ضد الإكراه.

فلا يجوز تكفير مكرَه على الكفر وقلبُه مطمئن بالإيمان، لقوله تعالى: ﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ١٠٦].

أن لا يكون قاصداً للفعل أو القول: فقصد الفعل شرط في التكفير وهو ضد الخطأ ولا يدخل في هذا من قصد فعلا لكن لا يعلم حكمه! فهذا يسمى جاهلا للحكم ولا علاقة له بالمخطىء الذي لم يقصد!

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Ibn Nujaym said about someone who utters a word of disbelief:
"Whoever utters it by mistake or under compulsion does not become a disbeliever according to everyone. However, whoever intentionally and deliberately utters it becomes a disbeliever according to everyone."

As for the conditions for declaring someone a disbeliever (takfir), they are as follows:

1. **The person must be accountable (mukallaf)**:
   One of the conditions for takfir is that the person must have reached the age of responsibility and possess sound intellect. It is not permissible to declare a child, a person of unsound mind, or someone who has lost consciousness due to fainting, sleep, anesthesia, or intoxication as a disbeliever. This is based on the statement of the Prophet (peace be upon him):

"The pen is lifted from three: from the one who is asleep until he awakens, from the child until he grows up, and from the insane until he regains his reason or becomes conscious."

2. **The person must act voluntarily**:
   Volition is a condition for takfir, as it is the opposite of compulsion. It is not permissible to declare someone a disbeliever who is compelled to utter disbelief while their heart is content with faith. This is based on the verse:
   "Whoever disbelieves in Allah after having believed—except for one who is compelled while his heart is secure in faith—but those who willingly open their hearts to disbelief, upon them is the wrath of Allah, and for them is a great punishment." (Surah An-Nahl: 106)

3. **The person must have intended the act or statement**:
   Intention is a condition for takfir, as it is the opposite of error. However, this does not include someone who intended an action but was unaware of its ruling. Such a person is considered ignorant of the ruling and is not the same as one who errs unintentionally without intending the action.

فـلا يقـع التكفـير عـلى المخطـئ والنـاسي والمدهـوش، لقولـه ﷺ: «إِنَّ اللهَ

(١) «البحر الرائق» «٥/ ١٣٤».

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وَضَعَ عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ».

وقوله صلى الله عليه وسلّم: «**للهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ، مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بِأَرْضِ فَلَاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ، فَأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً، فَاضْطَجَعَ فِي ظِلِّهَا، قَدْ أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَا هُوَ كَذَلِكَ إِذَا هُوَ بِهَا، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا، ثُمَّ قَالَ مِنْ شِدَّةِ الْفَرَحِ: اللهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ**». فهذا الرجل سبق لسانُه بكلمة الكفر دون قصدٍ منه بسبب شدة فرحه، فلم يعتبر كافراً، وانتفى الإثم عنه.

وهذه الموانع، أي مانع الجهل والتأويل تحديدا تمنع من التكفير نعم، لكن ليس في كل حال! فالجهل والتأويل لا نراعيهما في حق مقترف الشرك الأكبر مثلا، لأنه نقض أصل إسلامه وإيمانه، كذلك لا نراعيهما في المسائل الظاهرة المعلومة من الدين بالضرورة في حق من يعيش بين المسلمين، فلا يمكن تصور جهل شخص بحرمة الخمر مثلا وهو يعيش بين المسلمين، وبالتالي لا يعذر بجهله، أما ما سوى ذلك من المسائل التي قد تكون ظاهرة «وليست معلومة من الدين بالضرورة أو خفية أحيانا بحسب انتشار العلم والجهل حينئذ يمكن مراعاة الجهل أو التأويل في حق المعين».

قد يأتي متحذلق ويدعي أن الأشاعرة نقضوا أصل إسلامهم فلماذا تعذرونهم؟ نقول لا نسلم لك بهذا، وسيأتي بيان هذه المسألة فيما بعد لكن علينا أن نؤصل للمسألة منهجيا قبل ذلك.

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Takfir (declaring someone a disbeliever) does not apply to those who make mistakes, forget, or act under compulsion. This is based on the saying of the Prophet (peace be upon him):

> "Indeed, Allah has lifted from my nation mistakes, forgetfulness, and what they are forced to do."

And also the saying of the Prophet (peace be upon him):

> "Allah is more joyful at the repentance of His servant when he repents to Him than one of you would be if he were traveling in a barren desert with his mount carrying his food and drink. Suddenly, it escapes from him, and he loses all hope of retrieving it. He comes to a tree and lies down in its shade, having given up on his mount. While he is in that state, suddenly his mount appears standing before him. He seizes its reins and, out of extreme joy, exclaims, 'O Allah, You are my servant, and I am Your Lord,' making this mistake out of the intensity of his joy."

This man uttered a word of disbelief unintentionally due to his extreme happiness, so he is not considered a disbeliever, and there is no sin upon him.

These preventives—such as ignorance and misinterpretation—can prevent takfir, yes, but not in all cases. Ignorance and misinterpretation are not considered valid excuses for someone who commits major shirk (polytheism), for it nullifies the foundation of their Islam and faith. Similarly, these excuses are not valid in matters that are universally and necessarily known as part of the religion for someone living among Muslims. For instance, it is inconceivable for someone living among Muslims to be ignorant of the prohibition of alcohol; therefore, ignorance in such a matter is not excused. However, for other issues that might be apparent but not universally known as part of the religion, or for matters that might sometimes be obscure depending on the spread of knowledge or ignorance, ignorance or misinterpretation can be considered for an individual in those cases.

Someone might come forth, pretentiously claiming that the Ash'aris have nullified the foundation of their Islam, so why do you excuse them? We respond by saying: We do not accept this claim, and the clarification of this issue will come later. However, we must first establish the matter methodologically before delving into it.

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للإستزادة في مسألة شروط وموانع التكفير، راجعوا رسالة الشيخ تركي البنعلي رحمه الله، وهي بعنوان شروط وموانع التكفير وهي متوفرة على النت، تكلمت عن هذا الباب بتفصيل دقيق.



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For further reading on the conditions and preventives of takfir (declaring someone a disbeliever), refer to the treatise by Shaykh Turki Allah al-Bin'ali, titled Shurut wa Mawani' al-Takfir (Conditions and Preventives of Takfir). It is available online and provides a detailed discussion on this subject.

فصل

المسائل الظاهرة والخفية

وهذا الفصل ملحق بالفصول التي قبله وجزء لا يتجزء منهم، فللحكم على المعين على المسلم أن يراعي ثلاثة أمور، الفرق بين النوع والعين، و شروط وموانع التكفير، ودرجة المسألة التي قارفها الفاعل من جهة كونها تنقض اصل الإيمان أو هي ظاهرة أو خفية.

وإليكم اقوال أهل العلم بالمسألة:

قال الإمام الشَّافعيُّ رحمه الله: «فقال لي قائل: ما العلم؟ وما يجب على الناس في العلم؟؛ فقلت له: العلم علمان: علم عامة لا يسع بالغاً غير مغلوب على عقله جهله. قال: ومثل ماذا؟ قلت: مثل الصلوات الخمس، وأن لله على الناس صوم شهر رمضان، وحج البيت إذا استطاعوه، وزكاة في أموالهم، وأنه حرم عليهم الزنا والقتل والسرقة والخمر، وما كان في معنى هذا.

مما كُلِّفَ العباد أن يعقلوه ويعملوه ويعطوه من أنفسهم وأموالهم، وأن يكفوا عنه: ما حرم عليهم منه. وهذا الصنف كله من العلم موجود نصاً في كتاب الله، وموجوداً عاماً عند أهل الإسلام، ينقله عوامهم عمن مضى من عوامهم، يحكونه عن رسول الله، ولا يتنازعون في حكايته ولا وجوبه عليهم. وهذا العلم العام الذي لا يمكن فيه الغلط من الخبر، ولا التأويل،

ولا يجوز فيه التنازع. قال: فما الوجه الثاني؟ قلت له: ما ينوب العباد من فروع الفرائض، وما يخص به من الأحكام وغيرها، مما ليس فيه نص كتاب، ولا في أكثره نص سنة، وإن كانت في شيء منه سنة، فإنما هي من أخبار الخاصة، لا أخبار العامة، وما كان منه يحتمل التأويل ويُستدرك قياساً. قال: فيعدو هذا أن يكون واجباً وجوب العلم قبله؟ أو موضوعاً عن الناس علمه، حتى يكون من علمه منتفلاً ومن ترك علمه غير آثم بتركه؟ أو من وجه ثالث، فتوجدناه خبراً أو قياساً؟ فقلت له: بل هو من وجه ثالث».[1]

قال شيخ الإسلام ابن تيمية رحمه الله: «لهذا يَكفُرُ جاحِدُ الأحكامِ الظَّاهرةِ المجمَعِ عليها وإن كان عامِّيًا، دون الخَفِيَّةِ».[2]

Chapter:

Apparent and Hidden Matters

This section is a continuation of the previous sections and is an inseparable part of them. When judging a specific individual who is a Muslim, three key considerations must be taken into account:

1. **The distinction between general rulings (type) and individual cases (specific person).**
2. **The conditions and preventives of takfir.**
3. **The nature of the matter committed by the individual—whether it nullifies the foundation of faith, or whether it is an apparent or hidden matter.**

Here are the statements of scholars on the matter:

Imam Al-Shafi‘i said:

> "Someone asked me, 'What is knowledge? And what is obligatory for people in terms of knowledge?' I said to him: 'Knowledge is of two types:
>
> - General knowledge, which it is impermissible for any accountable adult with a sound mind to be ignorant of.'
>   He asked, 'Like what?'
>   I said: 'Like the five daily prayers, the obligation upon people to fast the month of Ramadan, the pilgrimage to the House (Kaaba) for those able to do so, the payment of zakah on their wealth, the prohibition of adultery, murder, theft, and alcohol consumption, and everything similar to these. These are matters that the servants are obligated to comprehend, act upon, and fulfill—whether through their selves, their wealth, or by abstaining from what has been forbidden to them.
>
> This type of knowledge is explicitly stated in the Book of Allah and is widely and universally known among the people of Islam. The common folk transmit it from those who preceded them, narrating it from the Messenger of Allah (peace be upon him), and they do not dispute over its narration or its obligation upon them. This is the type of general knowledge where there can be no error in its transmission, no room for interpretation, and no permissible disagreement about it.'
>
> He then asked, 'What is the second type?'
> I replied: 'It concerns the specific obligations that may arise in relation to individuals, such as secondary rulings, unique cases, and other issues that are not explicitly mentioned in the Book or are mostly not covered by explicit hadiths. Even when there are hadiths about them, they are often from the reports of specialists (scholars), not the general populace. Such matters may be open to interpretation or derived through analogy.'
>
> He asked, 'Is this second type of knowledge equally obligatory for all people as the first type? Or is it something that is not obligatory, where knowing it is optional and ignorance of it is not sinful? Or is there a third perspective, where it can be derived through evidence or analogy?'

> I said to him: 'It falls under a third perspective.'"

[End of quote from Al-Shafi‘i]

Shaykh al-Islam Ibn Taymiyyah said:

> "Thus, denying the apparent rulings that are agreed upon leads to disbelief, even for a common person, unlike the hidden matters."

[End of quote]

(*Reference: "Al-Risalah," p. 357; "Al-Mustadrak ‘ala Majmu‘ al-Fatawa," 2/254.*)

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وقـال أيضـا رحمه الله: «وهـذا إذا كان في المقـالاتِ الخَفِيَّـةِ فقـد يقـال: إنَّـه فيهـا مخطـئٌ ضـالٌّ لم تَقُـمْ عليـه الحُجَّـةُ التـي يكفُـرُ صاحِبُهـا، لكِـنَّ ذلـك يقَـعُ في طوائِـفَ منهـم في الأمـورِ الظَّاهـرةِ التـي تعلَـمُ العامَّـةُ والخاصَّـةُ مـن المسـلمين أنَّها مـن ديـنِ المسـلمين؛ بـل اليهـودُ والنصـارى يعلمـون أنَّ محمَّـدًا ﷺ بُعِـث بهـا، وكُفْرَ مخالِفِهـا، مِثـلُ أمْرِه بعبـادة الله وَحْدَه لا شريـكَ لـه، ونَهْيِه عن عبـادة أحدٍ سـوى الله مـن الملائكة والنبيِّين والشَّـمسِ والقَمَـرِ والكواكـبِ والأصنـامِ وغـيرِ ذلـك؛ فـإنَّ هـذا أظهَـرُ شـعائرِ الإسـلامِ، ومِثـلُ أمـرِه بالصَّلَـواتِ الخَمسِ وإيجابِـه لهـا وتعظيـمِ شـأنِها، ومِثـلُ مُعاداتِـه لليهـودِ والنَّصـارى والمُشركـين

(١) «الرسالة» (ص ٣٥٧).

(٢) «المستدرك على مجموع الفتاوى» (٢/ ٢٥٤).

والصَّابئين والمجوس، ومِثلُ تحريـمِ الفواحِشِ والرِّبـا والخَمـرِ والميسِرِ ونحـوِ ذلـك». [١]

Ibn Taymiyyah also said:

> "If the matter pertains to hidden theological issues, it may be said that the individual is mistaken and misguided but has not had the evidence established against them, which would render them a disbeliever. However, this is not the case for certain groups when it

comes to **apparent matters**, which are known to both the general and learned Muslims as part of the religion of Islam. Even Jews and Christians know that Muhammad (peace be upon him) was sent with such teachings, and that rejecting them constitutes disbelief.

Examples of such matters include:

- His command to worship Allah alone without associating partners with Him and his prohibition of worshiping anything other than Allah, whether angels, prophets, the sun, the moon, stars, idols, or others. This is among the most evident symbols of Islam.
- His command to perform the five daily prayers, making them obligatory, and emphasizing their importance.
- His enmity toward the Jews, Christians, polytheists, Sabians, and Magians.
- His prohibition of immoral deeds, usury, intoxicants, gambling, and similar acts."

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قال الشيخ أبا بطين رحمه الله: «فانظُرْ إلى تفريقِه -يعني ابنَ تيميَّةَ- بيْنَ المقالاتِ الخَفِيَّةِ، والأمورِ الظَّاهِرةِ؛ فقال في المقالاتِ الخَفِيَّةِ التي هي كُفرٌ: قد يُقالُ إنَّه فيها مخطئٌ ضالٌّ، لم تَقُمْ عليه الحُجَّةُ التي يَكفُرُ صاحِبُها، ولم يَقُلْ ذلك في الأمورِ الظَّاهِرةِ؛ فكلامُه ظاهِرٌ في الفَرقِ بيْنَ الأمورِ الظَّاهِرةِ والخَفيَّةِ، فيُكفِّرُ بالأُمورِ الظَّاهِرِ حُكمُها مُطلقًا، وبما يَصدُرُ منها مِن مُسلِمٍ جَهْلًا، كاستِحلالِ مُحَرَّمٍ، أو فِعلٍ أو قَولٍ شِركيٍّ بعد التعريفِ، ولا يُكفِّرُ بالأمورِ الخَفِيَّةِ جَهْلًا، كالجَهْلِ ببَعضِ الصِّفاتِ، فلا يُكفِّرُ الجاهِلَ بها مُطلَقًا». [2]

قال الشيخ محمد بن عبدالوهاب رحمه الله: «الشَّخصُ المعَيَّنُ إذا قال ذلك ما يُوجِبُ الكُفرَ، فإنَّه لا يُحكَمُ بكُفرِه حتى تقومَ عليه الحُجَّةُ التي يَكفُرُ تارِكُها، وهذا في المَسائِلِ الخَفِيَّةِ التي قد يخفى دليلُها على بَعضِ النَّاسِ،... وأمَّا ما يَقَعُ منهم في المَسائِلِ الظَّاهِرةِ الجَليَّةِ، أو ما يُعلَمُ مِنَ الدِّينِ بالضَّرورةِ، فهذا لا يُتوقَّفُ في كُفرِ قائِلِه». [3]

قال الإمام المرداوي رحمه الله: «ومعنى كونه معلوماً بالضرورة أن يستوي

(١) «مجموع الفتاوى»» «٤/ ٥٤».

(٢) «الدرر السنية»» «١٠/ ٣٧٣».

(٣) «الدرر السنية»» «١٠/ ٤٣٣».

Shaykh Aba Butayn said:

> "Pay attention to the distinction made by Ibn Taymiyyah between **hidden theological issues** and **apparent matters.** He stated that for hidden issues that involve disbelief, it may be said that the person is mistaken and misguided but has not had the evidence established against them that would render them a disbeliever. However, he did not say the same regarding **apparent matters.** His words clearly differentiate between apparent and hidden matters.
>
> He ruled that apparent matters with clear rulings lead to disbelief universally, even if they are committed out of ignorance, such as permitting something forbidden, or committing an act of shirk in action or speech after clarification. However, he did not consider ignorance in hidden matters, such as ignorance of certain attributes (of Allah), as a cause for takfir in absolute terms." (*Ad-Durar as-Saniyyah,* 10/373).

Shaykh Muhammad ibn Abdul-Wahhab said:

> "A specific individual who commits an act that constitutes disbelief is not ruled to be a disbeliever until the evidence is established against them—the kind of evidence that, when rejected, renders a person a disbeliever. This applies to **hidden matters** whose evidences might be obscure to some people.
>
> However, when it comes to apparent, clear matters or issues that are necessarily known to be part of the religion, there is no hesitation in declaring the one who says such things a disbeliever."

(*References: Majmu‘ al-Fatawa, 41/154; Ad-Durar as-Saniyyah, 10/373 and 10/433.*)

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خاصـة أهـل الديـن وعامتهـم، في معرفتـه، حتـى يصـير كالمعلـوم بالعلـم الـضروري، في عـدم تطـرق الشـك إليـه، لا أنـه يسـتقل العقـل بإدراكـه، فيكـون علـماً ضروريـاً كأعـداد الصلـوات، وركعاتهـا، والـزكاة، والصيـام، والحـج، وزمانهـا، وتحريـم الزنـا، والخمـر، والسرقـة، ونحوهـا». (١)

قـال الشـيخ عبـد اللطيـف بـن عبـد الرحمـن بـن حسـن آل الشـيخ رحمه الله:
«وأمـا الـذي أمـر أهلـه أن يحرقـوه ويـذروه، فهـذا لم تقـم عليـه الحجـة التـي يكفـر مخالفهـا، وأهـل الفـترة لا يقاسـون بغيرهـم. والشـيخ قصـده أن الأصـول قـد يجـري فيهـا ذلـك، وليـس المـراد أن كل مـن عرضـت لـه شـبهة في الأصـول يعـذر بهـا». (٢)

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Imam Al-Mardawi said:

> "The meaning of something being necessarily known as part of the religion is that both the specialists in the religion and its general adherents are equal in their knowledge of it, such that it becomes like knowledge gained through necessary awareness—where no doubt can affect it. This does not mean that the intellect independently discerns it as necessary knowledge. Instead, it becomes necessary knowledge akin to knowing the number of daily prayers, their units, zakah, fasting, Hajj and its timings, and prohibitions such as adultery, alcohol consumption, and theft, and the like."
> (*Reference: Al-Mardawi*)

Shaykh Abdul-Latif ibn Abdul-Rahman ibn Hasan Al-Sheikh said:

> "As for the man who instructed his family to burn him and scatter his ashes, he had not had the evidence established against him, which would render the one who rejects it a disbeliever. The people of the Fatrah (those who lived in times when no divine message reached them) are not to be compared with others.
>
> The Shaykh intended to clarify that even foundational principles might sometimes be subject to this. However, the point is not that everyone who encounters a doubt in foundational principles is excused because of it."

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(١) «التحبير شرح التحرير» «٤/ ١٦٨٠».
(٢) «منهاج التأسيس ١٠٤».

References:

1. **"Al-Tahbir Sharh al-Tahrir" (4/1680) –** This is the reference for the statement from Imam Al-Mardawi.
2. **"Minhaj al-Tawhid" (104) –** This is the reference for the statement from Shaykh Abdul-Latif ibn Abdul-Rahman ibn Hasan Al-Sheikh.

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وقال الإمام المرداوي رحمه الله: «وإن لم يكن معلوماً من الدين بالضرورة، ولكن منصوص عليه مشهور عند الخاصة والعامة، فيشارك القسم الذي قبله في كونه منصوصاً، ومشهوراً، ويخالفه من حيث إنه لم ينته إلى كونه ضرورياً في الدين: فيكفر به جاحده أيضاً. وإن لم يكن منصوصاً عليه؛ لكنه بلغ، مع كونه مجمعاً عليه، في الشهرة: مبلغ المنصوص، بحيث تعرفه الخاصة والعامة: فهذا أيضاً يكفر منكره، في أصح قولي العلماء، حكاها الأستاذ أبو إسحاق وغيره؛ لأنه يتضمن تكذيبُهم تكذيبَ الصادق. وقيل: لا يكفر لعدم التصريح بالتكذيب. وإن لم يكن منصوصاً عليه، ولا بلغ

في الشـهرة مبلـغ المنصـوص؛ بـل هـو خفـي، لا يعرفـه إلا الخـواص، كإنـكار استحقاق بنت الابـن السـدس مع البنت، وتحريـم نـكاح المرأة على عمتهـا أو خالاتها، أو إفسـاد الحـج بالـوطء قبل الوقـوف بعرفـة، ونحـوه: فهـذا لا يكفـر جاحـده ولا منكـره، لعـذر الخفـاء، خلافـاً لبعـض الفقهـاء في قولـه: إنـه يكفـر؛ لتكذيبـه الأمـة. ورُد: بأنـه لم يكذبهـم صريحـاً، إذا فـرض أنـه لم يكـن مشـهوراً، فهـو مما يخفـى على مثلـه. فهـذا تحقيـق هـذه المسـألة وتحريرهـا، وقـد حـرره أئمـة الشـافعية». [(١)]

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله: «فكـون الـشيء معلومـا مـن الديـن ضرورة أمـر إضـافي، فحديـث العهـد بالإسـلام، ومـن نشـأ ببادية بعيـدة: قـد لا يعلـم هـذا بالكليـة، فضـلا عـن كونـه يعلمـه بالـضرورة. وكثير مـن العلماء يعلـم بالـضرورة أن النبي صلى الله عليه وسلم سـجد للسـهو، وقـضى بالديـة على العاقلـة، وقـضى أن الولـد للفـراش، وغـير ذلـك ممـا يعلمـه الخاصـة بالـضرورة، وأكثـر النـاس لا يعلمـه ألبتـة». [(٢)]

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله: «لا يُكَفِّـرُ العلـماءُ مَـن اسـتحلَّ شـيئًا مِـن المحرَّمـات لقـربِ عهـده بالإسـلام أو لنشـأته ببادِيـةٍ بعيـدةٍ، فـإنَّ حُكْـمَ الكفـر لا يكـون إلَّا بعـد بلـوغ الرسـالة، وكثـيرٌ مِـن هـؤلاء قـد لا يكـون قـد بلغتـه النصـوصُ المخالفـة لِما يـراه، ولا يعلـم أنَّ الرسـول بُعـث بذلـك». [(٣)]

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(١) « التحبير شرح التحرير » «٤/ ١٦٨٠».

(٢) مجموع الفتاوى « «١٣/ ١١٨».

(٣) «مجموع الفتاوى» «٢٨/ ٥٠١».

Imam Al-Mardawi said:

> "If something is not necessarily known as part of the religion, but is explicitly stated and well-known among both the scholars and the general people, it shares the same status as an explicitly stated matter. The difference is that it has not reached the level of being *necessary knowledge* in the religion. A person who denies it can still be considered a disbeliever.
>
> If it is not explicitly stated, but has reached the level of general consensus, such that it is well-known among both scholars and the general people, this too would lead to takfir (declaring someone a disbeliever) for the one who denies it, according to the strongest opinion among scholars, as mentioned by Al-Astadh Abu Ishaq and others. This is because it involves denying what the truthful Prophet conveyed. However, it is said that takfir is not applicable if the denial does not explicitly involve rejection of the Prophet's message. If it is not explicitly stated, nor has it reached the level of general consensus, but is instead a matter known only to the scholars, like the denial of the inheritance share of the granddaughter with the daughter, the prohibition of marrying a woman while her aunt or maternal uncles are still living, or invalidating Hajj by engaging in intercourse before standing at Arafah, the person who denies it is not declared a disbeliever due to the obscurity of the matter. This is contrary to the opinion of some jurists who say such denial would lead to takfir, because the person is denying the consensus of the ummah. This is refuted by the fact that such a person has not explicitly denied the entire ummah, especially if the matter was not well-known at the time. This is the proper understanding and clarification of the issue, as elaborated by the great scholars of the Shafi'i school."
> (*Reference: Al-Tahbir Sharh al-Tahrir, 4/1680)*

Shaykh al-Islam Ibn Taymiyyah said:

> "The concept of something being necessarily known as part of the religion is relative. A person who is newly Muslim or someone raised in a remote village may not know this at all, let alone know it as necessary knowledge. Many scholars know by necessity that the Prophet (peace be upon him) prostrated for forgetfulness, ruled that the blood money (diyyah) is paid by the family (ʿaqlah), and decreed that the child belongs to the married couple (the law of 'the child is attributed to the marriage'), and many other matters that the scholars know by necessity. However, most people may not be aware of these matters at all."
> (*Reference: Majmu' al-Fatawa, 13/118)*

Shaykh al-Islam Ibn Taymiyyah also said:

> "The scholars do not declare someone a disbeliever for permitting something forbidden due to their recent conversion to Islam or because they were raised in a remote village. The ruling of disbelief only applies after the message has been conveyed to them. Many of these individuals may not have received the texts contradicting what they believe, nor do they know that the Prophet (peace be upon him) was sent with that message."
> (*Reference: Majmu' al-Fatawa, 28/501)*

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وقال شيخ الإسلام ابن تيمية رحمه الله: «ولا ريب أن الخطأ في دقيق العلم مغفور للأمة وإن كان ذلك في المسائل العلمية، ولولا ذلك لهلك أكثر فضلاء الأمة. وإذا كان الله يغفر لمن جهل تحريم الخمر لكونه نشأ بأرض جهل، مع كونه لم يطلب العلم، فالفاضل المجتهد في طلب العلم بحسب ما أدركه في زمانه ومكانه إذا كان مقصوده متابعة الرسول بحسب إمكانه هو أحق بأن يتقبل الله حسناته، ويثيبه على اجتهاداته، ولا يؤاخذه بما أخطأ، تحقيقا لقوله تعالى: ﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾ (البقرة: ٢٨٦)». [١]

قال الإمام الشافعي رحمه الله: «لله أسماء وصفات جاء بها كتابه وأخبر بها نبيه ولا يسع أحد من خلق الله قامت عليه الحجة ردها لأن القرآن نزل بها فإن خالف ذلك بعد ثبوت الحجة فهو كافر فأمنا قبل ثبوت الحجة عليه فمعذور بالجهل لأن علم ذلك لا يقدر بالعقل ولا بالرؤية والقلب والفكر». [٢]

قال شيخ الإسلام ابن تيمية رحمه الله: «وأنَّ الأمكنة والأزمنة التي تفتر فيها النُّبوَّةُ لا يكون حكمُ مَن خَفِيت عليه آثارُ النبوَّة حتى أنكر ما جاءت به خطأً كما يكون حكمُه في الأمكنة والأزمنة التي ظهرت فيها آثارُ النبوَّة». [٣]

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(١) مجموع الفتاوى ٢٠/ ١٦٥، ١٦٦. وانظر: «١٣/ ٦٤».

(٢) ذكره ابن ابي حاتم في مناقب الشافعي وذكره الحافظ ابن حجر في ««فتح الباري»» «١٣/ ٤٠٧».

(٣) بغية المرتاد ««السبعينية»» «٣١١».

Shaykh al-Islam Ibn Taymiyyah said:

> "There is no doubt that mistakes in deep knowledge are forgiven for the Ummah, even if they occur in scholarly matters. Were it not for this, most of the righteous scholars of the Ummah would have perished. If Allah forgives those who are ignorant of the prohibition of alcohol because they were raised in a land of ignorance, even though they did not seek knowledge, then the virtuous scholar who strives for knowledge based on what they have understood in their time and place, with the intention of following the Messenger (peace be upon him) to the best of their ability, is more deserving of having their good deeds accepted, rewarded for their efforts, and not being held accountable for their mistakes, in accordance with His saying: 'Our Lord, do not hold us accountable if we forget or make a mistake' (Al-Baqarah: 286)."
> (*Reference: Majmu‘ al-Fatawa, 20/165-166, and 13/164*)

Imam al-Shafi‘i said:

> "The names and attributes of Allah that have been brought in His Book and conveyed by His Prophet are not something that any person can reject once the proof has been established. Because the Qur'an was revealed with them, anyone who opposes them after the proof is established is a disbeliever. However, before the proof has been established, they are excused due to ignorance, because such knowledge cannot be attained by mere reasoning, vision, or thought."
> (*Reference: Mentioned by Ibn Abi Hatim in Maqasid al-Shafi‘i and by al-Hafidh Ibn Hajar in Fath al-Bari, 13/1407*)

Shaykh al-Islam Ibn Taymiyyah also said:

> "In places and times where the prophethood has faded, the ruling on those who are unaware of the signs of prophethood and deny what it has brought, thinking it is a mistake, is different from those places and times where the signs of prophethood are evident."
> (*Reference: Bughiyat al-Murtad, "Al-Sab‘iniyyah," 311*)

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قال أبناء الشيخ عبد اللطيف -عبد الله وإبراهيم- والشيخ سليمان بن سحمان رحمه الله ردًا على قول المخالف وهو: «نقول: بأن القول كفر، ولا نحكم بكفر القائل»، فأجابوا: «فإطلاق هذا جهل صرف، لأن هذه العبارة لا تنطبق إلا على معين، ومسألة تكفير المعين مسألة معروفة إذا قال قولاً يكون به كفراً، فيقال: من قال بهذا القول فهوا كافر، لكن الشخص المعين إذا قال ذلك لا يحكم بكفره حتى تقام عليه الحجة التي يكفر تاركها.

وهذا في المسائل الخفية التي قد يخفي دليلها على بعض الناس، كما في مسائل القدر والإرجاء ونحو ذلك مما قاله أهل الأهواء، فإن بعض أقوالهم تتضمن أموراً كفرية، من رد أدلة الكتاب والسنة المتواترة، فيكون القول المتضمن لرد بعض النصوص كفراً، ولا يحكم على قائله بالكفر، لاحتمال وجود مانع كالجهل وعدم العلم بنقض النص أو بدلالته، فإن الشرائع لا تلزم إلا بعد بلوغها - ذكر ذلك شيخ الإسلام ابن تيمية قدس الله روحه في كثير من كتبه».

و قال الشيخ أبا بطين رحمه الله: «فالمدعي أن مرتكب الكفر متأولا أو مجتهدا أو مخطئا أو مقلدا أو جاهلا معذور مخالف للكتاب والسنة والإجماع بلا شك مع أنه لا بد أن ينقض أصله فلو طرد أصله كفر بلا ريب كما لو توقف في تكفير من شك في رسالة محمد ﷺ ونحو ذلك».[1]

قال شيخ الإسلام ابن تيمية رحمه الله: «وهذا خطأ معلوم بالإجماع والنقل

(١) الدرر السنية» ١٢/ ٧٢ - ٧٣»، وفي مجموعة الرسائل «١/ ٦٥٩».

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The sons of Shaykh Abdul Latif—Abdullah and Ibrahim—along with Shaykh Sulayman bin Sihman responded to the statement of a dissenter, which said:

> "We say that the statement is disbelief, but we do not declare the one who said it to be a disbeliever."
> They responded: "This is pure ignorance because this phrase applies only to a specific individual. The issue of declaring an individual a disbeliever is a well-known matter. If someone says something that constitutes disbelief, it is said that anyone who says this statement is a disbeliever. However, an individual who says this does not have their

> disbelief declared until the proof is established against them that would cause their rejection of the truth to result in disbelief."
> This is in relation to the hidden matters, where the evidence may be unclear to some people, such as in issues related to fate (qadar), postponing faith (irjaa), and similar beliefs expressed by the people of desires. Some of their statements contain matters of disbelief, such as rejecting clear proofs from the Qur'an and Sunnah. The statement that includes the rejection of certain texts is disbelief, but the person who says it is not automatically declared a disbeliever, because there may be a hindrance, such as ignorance or lack of knowledge of the invalidity or implication of those texts. The laws of the Shariah do not bind a person until the message reaches them. This was mentioned by Shaykh al-Islam Ibn Taymiyyah in many of his books."

Shaykh Abbaṭīn also said:

> "The claim that a person committing an act of disbelief is excused due to interpretation, error, imitation, or ignorance contradicts the Qur'an, Sunnah, and consensus without a doubt. The origin of their belief must be negated. If their belief were to be fully followed, they would undoubtedly be disbelievers, as in the case of someone who doubts the messengership of Muhammad, for instance."
> (*Reference: Durar al-Sunniyyah, 125, 172–173, and in Majmu‘at al-Rasa'il, 10/1659*)

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المتواتر، ومع هذا فلما لم يكن قد تواتر النقل عندهم بذلك لم يكفروا وإن كان يكفر بذلك من قامت عليه الحجة بالنقل المتواتر». [1]

قلت: هذا نقل نفيس لشيخ الإسلام، فليس كل ما تواتر عندك ووضح عندك قد يكون تواتر عند غيرك كذلك! وهذه نكتة دقيقة لا يفهمها إلا العلماء!

وكم تأملت حالي سابقا من شدة سذاجتي عندما كنت أستنكر كلام البعض قولهم مسائل التكفير تترك لأهل العلم، فلما مر بنا الزمن وشاهدنا هذه الإضطرابات التي تصل إلى حد السخافة علمنا صحة هذه المقولة، نعم التكفير لأهل العلم يا هذا! ومن اعترض بقوله يعني تريدني ألا أكفر من يسب الله؟ نقول له افهم واستوعب ولا تعترض لأجل الاعتراض فقط، ألم يبين العلماء حكم ساب الله؟ إن قلت نعم فقد أجبت نفسك! يعني قف عند ما وقف عليه العلماء ولا تجتهد بنفسك باختصار!

بعد أن انتهينا من المقصود في محاولة لبناء أرضية لنتكلم من خلالها عن مسألة الأشاعرة نشرع الآن بإيراد الشبهات المثارة مع الردود عليها، والله المستعان.

الشبهة الأولى: الأشاعرة كفار لأنهم جهمية، والسلف كفروا الجهمية في نقولات متعددة وبالتالي تم تكفير الأشاعرة.

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(١) مجموع الفتاوى «١٢/ ٤٩٣».

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Shaykh al-Islam Ibn Taymiyyah said:

> "This is an error known by consensus and transmitted through continuous narration. However, since this narration had not been transmitted in the same way to them, they did not declare him a disbeliever, even though the one to whom the continuous narration (tawatur) applies would be declared a disbeliever." (1)

I say: This is a precious quotation from Shaykh al-Islam. Not everything that is established and clear to you may be clear to others in the same way. This is a subtle point that only scholars truly understand.
I often reflect on how naive I was in the past when I used to reject the statements of some people who would say that matters of takfir (excommunication) should be left to the scholars. However, after time passed and we witnessed the disturbances that even reached absurd levels, we came to realize the truth of that saying. Yes, takfir should be left to the scholars. When someone objects by saying, "Do you want me not to declare someone who curses Allah a disbeliever?" we respond: Understand and comprehend, and do not object just for the sake of objection. Haven't the scholars already clarified the ruling on someone who curses Allah? If you answer yes, you have already responded to yourself. It means you should stop where the scholars have stopped, and don't make your own judgments. In short, leave it to the scholars!

Now that we have finished discussing the general point and laid a foundation to discuss the issue of the Ash'aris, we will now address the raised objections and respond to them, with Allah's help.

References:

(1) *Majmu‘ al-Fatawa*, 12/493

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First Doubt: "The Ash'aris are disbelievers because they are Jahmites, and the Salaf declared the Jahmites to be disbelievers in many narrations, so the Ash'aris are also to be declared disbelievers."

نقـول هـذا الـكلام باطـل ويـدل عـلى جهـل شـنيع عنـد مـن يقولـون بهـذا القـول، بـل البعض يزيـد الطـين بلة ويقـول ابـن تيمية كفر الأشـاعرة بالتسـعينية، فنسـأل الله العافيـة مـن الجهـل والقـول عـلى الله بغـير علـم، مجـرد قصاصـات هنـا وهنـاك لا يفهمهـا مـن ينسـخها ويلصقهـا، سـنبين كل هـذا إن شـاء الله.

بدايـة، أهـل السـنة والجماعـة عندمـا يطلقـون لفظـة جهميـة عـلى أفـراد معنين أو طوائـف معينـة، فليـس بالـضرورة أن يقصـدوا الجهميـة النفـاة الذيـن كفرهـم السـلف، وهـذا موجـود بشـكل صريـح في كلام شـيخ الإسـلام ابـن تيميـة، تجده يطلـق عـلى الأشـاعرة والمعتزلـة لفظـة جهميـة، ومـع ذلـك هـو يفـرق بينهـم، يعنـي هـم اجتمعـوا في الإسـم واختلفـوا في الحكـم، **وإليكــم كلامــه:**

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله في رسـالته التسـعينية: «ولمـا كان أصـل قـول جهـم هـو قـول المبدلـين مـن الصابئيـة، وهـؤلاء شر مـن اليهـود والنصارى، وإن كانـوا خـيرًا مـن المشركـين، كالذيـن ناظرهـم جهـم ونحوهـم ممـن يعطـل وجـود الصانـع، أو يوجـب عبـادة إلـه معـه، فـإن هـؤلاء الصابئيـة ليسـوا كذلـك، لكنهـم وإن لم يوجبـوا الـشرك فقـد لا يحرمونـه، بـل يسـوغون التوحيـد والإشراك جميعًـا، ولا ينكـرون هـذا ولا هـذا، كـما هـو موجـود في كلامهـم ومصنفاتهـم، **لكـن ليـس النـاس في التجهـم عـلى مرتبـة واحـدة، بـل انقسـامهم في التجهـم يشـبه انقسـامهم في التشـيع**».

وقـال شـيخ الإسـلام ابـن تيميـة رحمه الله في المصـدر نفسـه: «وكذلـك الجهميـة عـلى ثـلاث درجـات:

We say that this statement is false and shows a severe ignorance among those who make such claims. Some even make matters worse by claiming that Ibn Taymiyyah declared the Ash'aris disbelievers in his *al-Tas'iniyyah* (the Ninety-Nine). We seek refuge in Allah from ignorance and speaking about Allah without knowledge. These are just scraps that are pasted here and there, which those who copy and paste do not fully understand. We will clarify all of this, if Allah wills.

To begin with, when Ahl al-Sunnah wa al-Jama'ah use the term "Jahmiyyah" for certain individuals or groups, it is not necessarily meant to refer to the Jahmiyyah who were declared disbelievers by the Salaf. This is explicitly found in the words of Shaykh al-Islam Ibn Taymiyyah. He refers to both the Ash'aris and the Mu'tazilah as "Jahmiyyah," yet he distinguishes between them. That is, they share the name but differ in ruling. Here is what he said:

Shaykh al-Islam Ibn Taymiyyah, in his *al-Tas'iniyyah* letter, said: "Since the origin of the doctrine of Jahm is the belief of the Sabians, who are worse than the Jews and Christians, although they are better than the idolaters, with whom Jahm and his followers debated, such as those who deny the existence of the Creator, or those who affirm worship of a deity along with Him. These Sabians do not necessarily obligate polytheism, but they do not prohibit it either. They may allow both monotheism and polytheism and do not deny either, as is evident in their writings and texts. However, not all people are on the same level of 'Jahmiyyah.' Their division in this respect resembles the division in 'Shi'ism.'"

Shaykh al-Islam Ibn Taymiyyah further elaborated in the same source: "And likewise, the Jahmiyyah are of three levels:

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فشرها الغالية: الذين ينفون أسماء الله وصفاته، وإن سموه بشيء من أسمائه الحسنى، قالوا: هو مجاز فهو في الحقيقة عندهم ليس بحي ولا عالم ولا قادر ولا سميع ولا بصير ولا تكلم ولا يتكلم. **(وهؤلاء يكفرهم أهل السنة بكل أعيانهم).**

والدرجة الثانية من التجهم: هو تجهم المعتزلة ونحوهم الذين يقرون بأسماء الله الحسنى في الجملة، لكن ينفون صفاته، وهم أيضًا لا يقرون بأسماء الله الحسنى كلها على الحقيقة، بل يجعلون كثيرًا منها على المجاز، وهؤلاء هم الجهمية المشهورون. **(وهؤلاء يفرق أهل السنة بين داعيتهم ومقلدهم كما ذكرنا لكم في الورقات السابقة).**

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The first level of *al-Tajahhum* (extreme denial) is the group that denies the names and attributes of Allah. Even if they attribute some of His beautiful names to Him, they claim these are metaphorical. In their view, Allah is neither alive, nor knowledgeable, nor capable, nor hearing, nor seeing, nor does He speak or communicate. These individuals are considered disbelievers by Ahl al-Sunnah wa al-Jama'ah, in all their forms.

The second level of *al-Tajahhum* is the *Mu'tazilah* and their like, who affirm the names of Allah in general, but deny His attributes. They also do not affirm all of Allah's names in their true, literal sense. Instead, they interpret many of them metaphorically. These are the well-known *Jahmiyyah*, and Ahl al-Sunnah differentiates between their callers and their followers, as we have discussed in the previous sections.

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وأما الدرجة الثالثة: **فهم الصفاتية المثبتون المخالفون للجهمية**، لكن فيهم نوع من التجهم، كالذين يقرون بأسماء الله وصفاته في الجملة، لكن

المعتزلة نزاعًا عظيمًا فيما يثبتونه من الصفات وأعظم من منازعتهم سائر أهل الإثبات فيما ينفون. وأما المتأخرون فإنهم والوا المعتزلة وقاربوهم أكثر، وقدموهم على أهل السنة والإثبات، وخالفوا أوليهم، ومنهم من يتقارب نفيه وإثباته، وأكثر الناس يقولون: إن هؤلاء يتناقضون فيما يجمعونه من النفي والإثبات». [١]

وهؤلاء هم الأشاعرة الذين لا يكفرهم أهل السنة والجماعة، ويسمونهم بالجهمية الصفاتية، وبالنسبة للغزالي والرازي تحديدا، فهؤلاء لهم حال خاصة تختلف عن باقي الأشاعرة، فهؤلاء قارفوا كفرا صراحا، إنما عذروا لأنهم تابوا، والتائب من الذنب كمن لا ذنب له.

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The third level of *al-Tajahhum* (extreme denial) involves the *Sifatyyah* (affirmers of attributes), who oppose the *Jahmiyyah*, but still exhibit some form of *Tajahhum*. These are individuals who affirm the names and attributes of Allah in general, but they deny a portion of His names and attributes,

whether they are conveyed by narrations (such as Hadith) or otherwise. They interpret or reinterpret them, similar to how the earlier groups interpreted His attributes.

Among them are those who accept the attributes mentioned in the Qur'an but reject those found in Hadith, as is the case with many people of theology, jurisprudence, and some groups of Hadith scholars. Others affirm the attributes in both the Qur'an and Hadith in general, but deny certain attributes that are established through both text and reasoning, such as the case of Abu Muhammad Ibn Kullab and those who followed him.

In this category, we also find Abu al-Hasan al-Ash'ari and many from the theological, jurisprudential, Hadith, and Sufi traditions. These individuals are closer to the pure Ahl al-Sunnah than to the *Jahmiyyah*, *Raafidah*, *Khawarij*, and *Qadariyyah*. However, there is a group among them who are closer to the *Jahmiyyah* than to Ahl al-Sunnah. These individuals engage in significant disputes with the *Mu'tazila* over the attributes they affirm, and their disagreement with other affirmers (such as Ahl al-Sunnah) over what they deny is even more pronounced.

As for the later followers, they aligned more with the *Mu'tazila* and became closer to them than to Ahl al-Sunnah and the affirmers of attributes. Some of them even prioritized the *Mu'tazila* over Ahl al-Sunnah and the affirmers of attributes, and their position on negation and affirmation has become increasingly contradictory. (1)

These are the *Ash'ariyyah* whom Ahl al-Sunnah wa al-Jama'ah do not consider disbelievers. They are referred to as the *Jahmiyyah* who affirm the attributes. Regarding al-Ghazali and al-Razi in particular, they hold a special position within the Ash'ari tradition. They committed acts of clear kufr (disbelief), but were pardoned because they repented. The one who repents from sin is like one who has no sin.

References: (1) [Al-Tis'iniyyah, p. 265, p. 271, Dar Al-Ma'arif edition].

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وإليكم نقولات إضافية لشيخ الإسلام ابن تيمية رحمه الله عن الصفاتية:

قال شيخ الإسلام ابن تيمية رحمه الله: «فجاء قوم من **متكلمي الصفاتية** الذين نصروا أن الله له علم وقدرة وبصر وحياة بالمقاييس العقلية المطابقة للنصوص النبويةوفرقوا بين الصفات القائمة بالجواهر فجعلوها أعراضًا وبين الصفات القائمة بالرب فلم يسموها أعراضًا؛ لأن العرض ما لا يدوم ولا يبقى أو ما يقوم بمتحيز أو جسم فصفات الرب لازمة دائمة ليست من جنس الأعراض القائمة بالأجسام. وهؤلاء أهل الكلام القياسي من **الصفاتية** فارقوا أولئك المبتدعة المعطلة الصابئة في كثير من أمورهم وأثبتوا

الصفات التي قد يستدل بالقياس العقلي عليها كالصفات السبع وهي: الحياة والعلم والقدرة والإرادة والسمع والبصر والكلام... إلى قوله عن هذه الطائفة: ...لكن أولئك أشد اتباعًا للآثارة النبوية وأقرب إلى مذهب أهل السنة من المعتزلة ونحوهم من وجوه كثيرة. ولهذا وافقهم في بعض ما ابتدعوه كثير من أهل الفقه والحديث والتصوف». (١)

قال شيخ الإسلام ابن تيمية رحمه الله في معرض حديثه عن قول طوائف الجهمية في القرآن: «وأما قول القائل: من قال إن مذهب جهم بن صفوان هو مذهب الأشعري أو قريب أو سواء معه فهو جاهل بمذهب الفريقين؛ إذ الجهمية قائلون بخلق القرآن وبخلق جميع... [بياض بالأصل]... إلى قوله: ...والأشعري يقول بقدم القرآن وأن كلام الإنسان مخلوق للرحمن فوضح للبيب كل من المذاهب الثلاثة. فيقال: لا ريب أن قول ابن كلاب والأشعري ونحوهما من المثبتة للصفات ليس هو قول الجهمية بل ولا المعتزلة بل هؤلاء لهم مصنفات في الرد على الجهمية والمعتزلة وبيان تضليل من نفاها بل هم تارة يكفرون الجهمية والمعتزلة وتارة يضللونهم. لا سيما والجهم هو أعظم الناس نفيًا للصفات بل وللأسماء الحسنى». (٢)

Here are additional quotes from Sheikh al-Islam Ibn Taymiyyah about the "Sifatiyyah":

Sheikh al-Islam Ibn Taymiyyah said: "A group of the theologians of the 'Sifatiyyah' came, who supported the view that Allah has knowledge, power, sight, and life according to rational criteria that align with the prophetic texts. They differentiated between attributes that are inherent in substances, which they called accidents, and the attributes that are inherent in the Lord, which they did not call accidents because an accident is something that does not last or is confined to a specific location or body. The attributes of the Lord are lasting, permanent, and not of the same nature as the accidents that exist in bodies. These people, the rationalists among the attributes people, differed from those innovators and deniers like the Sabians in many matters. They affirmed the attributes that can be proven through rational deduction, such as the seven attributes: life, knowledge, power, will, hearing, sight, and speech... He continued about this group... but they are more committed to following the prophetic tradition and closer to the methodology of the Sunnis than the Mu'tazilah and others in many respects. Therefore, many of the scholars of fiqh, hadith, and tasawwuf agree with them on some of the innovations they introduced." (1)

Sheikh al-Islam Ibn Taymiyyah, in discussing the statements of the Jahmiyyah sect concerning the Quran, said: "As for the one who says that the doctrine of Jahm ibn Safwan is the same or similar to

the doctrine of Al-Ash'ari, he is ignorant of the views of both groups. The Jahmiyyah claim the creation of the Quran, and the creation of everything... [blank in the original text] ... On the other hand, Al-Ash'ari says the Quran is eternal, and that human speech is created for the Merciful. It is clear to the discerning person the differences between these three doctrines. There is no doubt that the views of Ibn Kulab, Al-Ash'ari, and similar groups, who affirm the attributes, are not the views of the Jahmiyyah nor the Mu'tazilah. These groups have written books refuting the Jahmiyyah and the Mu'tazilah, clarifying the misguidance of those who deny them. Indeed, they sometimes declare the Jahmiyyah and Mu'tazilah to be heretical, especially since Jahm was the most extreme in negating the attributes, even the beautiful names of Allah." (2)

References:

(1) *Majmoo' al-Fatawa, Vol. 12*

(2) *Majmoo' al-Fatawa, Vol. 12*

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قال شيخ الإسلام ابن تيمية ﵀: «وقول جهم هو النفي المحض
لصفات الله تعالى وهو حقيقة قول القرامطة الباطنية ومنحرفي المتفلسفة:

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كالفارابي وابن سينا. وأما مقتصدة الفلاسفة كأبي البركات صاحب المعتبر وابن رشد -الحفيد- **ففي قولهم من الإثبات ما هو خير من قول جهم**؛ فإن المشهور عنهم إثبات الأسماء الحسنى وإثبات أحكام الصفات **ففي الجملة قولهم خير من قول جهم** وقول ضرار بن عمرو الكوفي خير من قولهم. وأما ابن كلاب والقلانسي والأشعري فليسوا من هذا الباب **بل هؤلاء معروفون بالصفاتية** مشهورون بمذهب الإثبات؛ لكن في أقوالهم **شيء من أصول الجهمية**... وإلا فكثير من هؤلاء يثبت الصفات والرؤية والاستواء على العرش وجعلوه من الجهمية في بعض المسائل: أي أنه وافق الجهمية فيها؛ ليتبين ضعف قوله لا أنه مثل الجهمية ولا أن حكمه حكمهم؛ فإن هذا لا يقوله من يعرف ما يقول». (١)

قال شيخ الإسلام ابن تيمية ﷺ: «وقد تأملت كلام أئمة هؤلاء الطوائف؛ كأبي الحسين البصري، ونحوه من المعتزلة، وكابن الهيصم من الكرامية، وكأبي الحسن نفسه، **والقاضي أبي بكر، وأبي المعالي الجويني، وأبي إسحاق الاسفرايني، وأبي بكر ابن فورك، وأبي القاسم القشيري، وأبي الحسن التميمي، والقاضي أبي يعلى، وابن عقيل، وابن الزاغوني** غفر الله لهم ورحمهم أجمعين». (٢)

Sheikh al-Islam Ibn Taymiyyah said:
"The saying of Jahm is the complete negation of the attributes of Allah, and this is the actual belief of the Qarmatians (the Batiniyyah) and a deviation of the philosophers, like Al-Farabi and Ibn Sina. As for the more moderate philosophers, such as Abu al-Barakat, the author of *Al-Mu'tabar,* and Ibn Rushd (the grandson), their position on some attributes is better than the position of Jahm. It is well-known that they affirm the beautiful names of Allah and the ruling on the attributes, and their saying, in general, is better than that of Jahm. The statement of Darar ibn Amr al-Kufi is better than theirs. As for Ibn Kullab, Al-Qalansi, and Al-Ash'ari, they are not of this group. These individuals are known as those who affirm the attributes; they are famous for the doctrine of affirmation. However, in their sayings, there are some aspects that resemble the principles of Jahmiyyah. This does not mean that they are the same as Jahmiyyah nor that their ruling is the same as theirs. This cannot be claimed by anyone who understands what is being said." (1)

Sheikh al-Islam Ibn Taymiyyah also said:
"I have carefully examined the words of the leaders of these groups, like Abu al-Husayn al-Basri

and others from the Mu'tazilites, and Ibn al-Haysam from the Karamiyyah, and also Abu al-Hasan himself, along with Al-Qadi Abu Bakr, Abu Ma'ali al-Juwayni, Abu Ishaq al-Isfarayini, Abu Bakr Ibn Furak, Abu al-Qasim al-Qushayri, Abu al-Hasan al-Tamimi, Al-Qadi Abu Ya'la, Ibn Aqil, and Ibn al-Zaghuni. May Allah forgive them all and have mercy on them." (2)

References:

(1) *Majmoo' al-Fatawa, Vol. 12*

(2) *Kitab an-Nubuwaat, Vol. 2*

الله أكبر، ما أنصف شيخ الإسلام، وما أفجر الجهلة والغلاة!

يذمهم، لما وقع في كلامهم من البدع والباطل، وخيار الأمور أوساطها».
(١)

قال شيخ الإسلام ابن تيمية رحمه الله: «كما رحل أبو الوليد الباجي فأخذ طريقة أبو جعفر السمناني الحنفي صاحب القاضي أبي بكر، ورحل بعده القاضي أبو بكر بن العربي فأخذ طريقة أبي المعالي في الإرشاد. ثم إنه ما من هؤلاء إلا من له في الإسلام مساع مشكورة، وحسنات مبرورة، وله في الرد على كثير من أهل الإلحاد والبدع، والانتصار لكثير من أهل السنة والدين ما لا يخفى على من عرف أحوالهم، وتكلم فيهم بعلم وصدق وعدل وإنصاف.

لكن لما التبس عليهم هذا الأصل المأخوذ ابتداءً عن المعتزلة، وهم فضلاء عقلاء احتاجوا إلى طرده والتزام لوازمه، فلزمهم بسبب ذلك من الأقوال ما أنكره المسلمون من أهل العلم والدين، وصار الناس بسبب ذلك: منهم من يعظمهم، لما لهم من المحاسن والفضائل، ومنهم من

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Allahu Akbar, how fair is Sheikh al-Islam, and how reckless are the ignorant and the extremists!

Sheikh al-Islam Ibn Taymiyyah said:

*“A*s Abu al-Walid al-Baji traveled and adopted the method of Abu Ja’far al-Samnani al-Hanafi, the disciple of Qadi Abu Bakr, and after him, Qadi Abu Bakr ibn al-Arabi traveled and adopted the method of Abu al-Ma’ali in 'Al-Irshad.*'* Yet, each of these figures made commendable contributions to Islam, with acknowledged good deeds and efforts. They also played a significant role in **refuting many of the people of atheism and innovation and defending many of the people of Sunnah and religion.** These contributions are not hidden from those who know their circumstances and speak about them with knowledge, honesty, justice, and fairness.

However, because they initially derived their foundation from the Mu'tazilah, who were intelligent and rational people, they felt compelled to adhere to it and follow its implications. As a result, they adopted views that the Muslim scholars and people of religion rejected. This caused divisions among people, with some venerating them for their virtues and merits, and others rejecting them. while others criticized them for the innovations and falsehoods found in their words. The best of matters are those that are balanced and moderate. (1)

References:

(1) *Dar' Ta'arud Al-'Aql wa Al-Naql, Vol. 2*

نعم! خيار الأمور أوسطها! فلا نكون كالخوارج والغلاة والحدادية ممن اجترئوا وكفروا هؤلاء جميعا! ولا نكون كالسرورية الذين ميعوا الخلاف مع الأشاعرة بل ومع المعتزلة! فنصبوا أحمد الخليلي الذي يقول بخلق القرآن عليهم شيخا ورئيسا لهيئة كبار السفهاء والعياذ بالله ! نعم خير الأمور أوسطها ولله الحمد والمنة!

قـال شـيخ الإسـلام ابـن تيميـة رحمه الله عـن أبي الحسـن الأشـعري رحمه الله:

«مـن قـال إنَّ قَوْلَـهُ قَـوْلُ جَهْـمٍ فَقَـدْ قَـالَ الْبَاطِـلَ. وَمَـنْ قَـالَ: إنَّـهُ لَيْـسَ فِيـهِ شَيْءٌ مِـنْ قَـوْلِ جَهْـمٍ فَقَـدْ قَـالَ الْبَاطِـلَ وَاَللهُ يُحِـبُّ الْكَلَامَ بِعِلْـمٍ وَعَـدْلٍ وَإِعْطَـاءَ كُلِّ ذِي حَـقٍّ حَقَّـهُ وَتَنْزِيـلَ النَّـاسِ مَنَازِلَهُـمْ».

إليكـم الآن كلام الإمـام ابـن القيـم رحمه الله فـي التفريـق بيـن غـلاة الجهميـة وبمـن دونهـم!

قـال ابـن القيـم رحمه الله: «فسـقُ الاعتقـاد: كفسـق أهـل البـدع الذيـن يؤمنـون بـالله ورسـوله واليـوم الآخـر، ويحرِّمـون مـا حـرَّم الله، ويوجبـون مـا أوجـب الله؛ ولكـن ينفُـون كثـيرًا ممّـا أثبـت الله ورسـوله جهـلًا وتأويـلًا وتقليـدًا للشُّـيوخ، ويُثبتـون مـا لم يثبتـه الله ورسـوله كذلـك. وهـؤلاء كالخـوارج المارقـة، وكثـيرٍ مـن الرَّوافـض والقدريَّـة والمعتزلـة، **وكثـيرٍ مـن الجهميَّـة الذيـن ليسـوا غـلاةً في التَّجهُّـم**. وأمّـا غاليَـةُ الجهميَّـة فكغـلاة الرَّافضـة، ليـس للطَّائفتـين في الإسـلام نصيـبٌ. ولذلـك أخرجهـم جماعـةٌ مـن السّـلف مـن الثِّنتـين وسـبعين فرقـةً، وقالـوا: هـم مباينـون للملَّـة».[1]

Yes! The best of matters are those that are moderate! We should not be like the Khawarij, the extremists, and the Haddaadiyyah, who dared to declare all of these people as disbelievers. Nor should we be like the Sururis, who diluted the differences with the Asha'irah and even with the Mu'tazilah, to the extent of appointing Ahmad al-Khalili—who believes in the creation of the Qur'an—as their sheikh and leader of a so-called "council of senior fools," may Allah protect us! Truly, the best of matters are those that are balanced, and all praise and gratitude belong to Allah!

Sheikh al-Islam Ibn Taymiyyah said about Abu al-Hasan al-Ash'ari:
"Whoever says that his doctrine is identical to that of Jahm has spoken falsehood, and whoever says that there is nothing of Jahm's doctrine in his words has also spoken falsehood. Allah loves speech that is based on knowledge and justice, giving every person their due right, and placing people in their proper ranks."

Now, here is a statement from Imam Ibn al-Qayyim, where he differentiates between the extreme Jahmiyyah and those less severe:

Ibn al-Qayyim said:
"The corruption of belief is like that of the people of innovation, who believe in Allah, His Messenger, and the Last Day. They prohibit what Allah has prohibited and obligate what Allah has obligated, but they deny much of what Allah and His Messenger have affirmed—out of ignorance, misinterpretation, or blind following of their elders—and they affirm what Allah and His Messenger have not affirmed. Such people include the deviant Khawarij, many of the Rafidah, the Qadariyyah, the Mu'tazilah, and many of the Jahmiyyah who are not extreme in their Tajahhum.
As for the extreme Jahmiyyah, they are like the extreme Rafidah, and neither of the two sects has any share in Islam. Thus, many of the Salaf excluded them from the seventy-two sects and said, 'They are outside the fold of the religion.' (1)

References:

(1) *Al-Madarij As-Salikin, Vol. 1, p. 557*

سنتطرق الآن إلى تصريح شيخ الإسلام ابن تيمية بحكمه على أنواع الجهمية وتوضيح هذه النقطة يعتبر ردا على شبهة الغلاة أن ابن تيمية لا يكفر الجهمية كذلك فيها رد على شبهات الحدادية الزاعمين أن ابن تيمية كفر الأشاعرة:

أما كلامه عن غلاة الجهمية النفاة، الذين يقولون أن الله ذات مجهولة لا أسماء ولا صفات لها والعياذ بالله، وبيَّن شيخ الإسلام ابن تيمية رحمه الله أن تكفير السلف إنما هو للجهمية المحضة الغلاة نفاة الأسماء والصفات.

فقال رحمه الله: «والمأثور عن السلف والأئمة إطلاق أقوال بتكفير الجهمية المحضة الذين ينكرون الصفات، وحقيقة قولهم: أن الله لا يتكلَّم ولا يرى، ولا يباين الخلق، ولا له علم ولا قدرة ولا سمع ولا بصر ولا حياة، بل القرآن مخلوق، وأهل الجنة لا يرونه كما لا يراه أهل النار، وأمثال هذه المقالات». (٢)

Ibn Taymiyyah’s Judgment on the Different Groups of the Jahmiyyah

We will now address Sheikh al-Islam Ibn Taymiyyah's explicit statements regarding his judgment on the types of Jahmiyyah. Clarifying this point serves as a refutation of the extremists' misconception that Ibn Taymiyyah did not declare the Jahmiyyah disbelievers. It also addresses the misconceptions of the Haddaadiyyah, who falsely claim that Ibn Taymiyyah declared the Asha’irah disbelievers.

Ibn Taymiyyah discussed the extreme Jahmi deniers—those who claim that Allah is an undefined entity with no names or attributes (may Allah protect us from such beliefs). Sheikh al-Islam Ibn Taymiyyah explained that the Salaf’s declaration of disbelief was directed specifically at the pure, extreme Jahmiyyah who denied Allah’s names and attributes.

He said:
"The statements transmitted from the Salaf and the imams regarding the declaration of disbelief are aimed at the pure Jahmyyah who reject the attributes. The essence of their belief is that Allah does not speak, is not seen, is not distinct from creation, and has no knowledge, power, hearing, sight, or life. They also claim that the Qur’an is created and that the people of Paradise will not see Allah, just as the people of Hell will not see Him. These are among their abhorrent beliefs." (1)

References:

(1) *Majmoo’ al-Fatawa, Vol. 3, p. 352*

وقال أيضا رحمه الله: «المشهور من مذهب الإمام أحمد وعامة أئمة السنة تكفير الجهمية، وهم المعطلة لصفات الرحمن؛ فإن قولهم صريح في مناقضة ما جاءت به الرسل من الكتاب، وحقيقة قولهم جحودُ الصانع، ففيه جحود الرب وجحود ما أخبر به عن نفسه على لسان رسله». (١)

وقال أيضا رحمه الله: «إن السلف فهموا حقيقة قول هؤلاء الجهمية، الذي هو حقيقة قول القرامطة ومن وافقوه من الفلاسفة؛ فإنهم ينفون الصفات، وهم في الحقيقة ينفون الأسماء أيضًا، لكن يحتاجون إلى إطلاقها في الظاهر لأجل تظاهرهم بالإسلام». (٢)

قال شيخ الإسلام ابن تيمية رحمه الله: «واعلم أن الجهمية المحضة كالقرامطة ومن ضاهاهم ينفون عنه تعالى اتصافه بالنقيضين ، حتى يقولون ليس بموجود ولا ليس بموجود ولا حي ولا ليس بحي ومعلوم أن الخلو عن النقيضين ممتنع في بدائه العقول كالجمع بين النقيضين، وآخرون وصفوه بالنفي فقط فقالوا ليس بحي ولا سميع ولا بصير، وهؤلاء أعظم كفرا من أولئك من وجه، وأولئك أعظم كفرا من هؤلاء من وجه». (٣)

He (Ibn Taymiyyah) also said:

"It is well known from the madhhab of Imam Ahmad and the majority of the imams of the Sunnah that they declared the Jahmiyyah disbelievers. These are the ones who deny the attributes of the Most Merciful, for their statement is explicitly in opposition to what the Messengers brought from the scriptures. The reality of their doctrine is a denial of the Creator. Within it lies a denial of the Lord and a denial of what He has informed us about Himself through the tongues of His Messengers." (1)

He also said:

"The Salaf understood the reality of the Jahmiyyah's doctrine, which is essentially the same as that of the Qarmatians (Batiniyyah) and those philosophers who agreed with them. These individuals deny the attributes of Allah and, in reality, also deny His names. However, they feel compelled to use these names outwardly to give the appearance of being Muslim." (2)

Sheikh al-Islam Ibn Taymiyyah said:

"Know that the pure Jahmiyyah, like the Qarmatians and those who resemble them, deny that Allah is described by either of two opposites. They claim that He is neither existent nor non-existent, neither living nor non-living. It is well known that being devoid of both opposites is impossible according to basic human reasoning, just as combining two opposites is also impossible.

Others described Him with only negation, saying He is not living, not hearing, and not seeing. These individuals are, in one sense, greater disbelievers than the former group, while in another sense, the former group is greater in disbelief than these." (3)

References:

(1) *Majmoo' al-Fatawa, Vol. 13, p. 487*

(2) *al-Bughiyyah al-Murtadd, p. 353*

(3) *Majmoo' al-Fatawa, Vol. 3, p. 39*

إذن شيخ الإسلام ابن تيمية ﵀ يكفر الجهمية النفاة كما هو ظاهر أمامك. أما كلامه عن المعتزلة، فالمسألة فيها أخذ ورد، فشيخ الإسلام فيها ربما يكون يفرق بين الداعية والمقلد، أو ربما لا يفرق بينهما ويعذر الإثنين وتعلمون كلام الشيخ أبا بطين ﵀ لما قال أن شيخ الإسلام ابن تيمية خالف المذهب، فمحتمل أن الحنابلة يوجد بينهم خلاف في داعية المعتزلة، فالمعتمد هو تكفير الداعية من المعتزلة واختار ابن تيمية وابن قدامة عدم تكفيره، قد يكون هذا هو التوجيه، ووالله أعلم عن الصواب، والذي جعلني لا أستطيع حسم الأمر هو تعليق شيخ الإسلام ابن تيمية على موضوع حفص الفرد و المسألة مشكلة، أما قضية المأمون فمعلوم الجدال الحاصل، البعض ينقل كلام الخلال ونحو ذلك والبعض على اختيار شيخ الإسلام في نقله أن الإمام أحمد لم يكفر المأمون، لكن الذي يهمنا الآن هي قضية المعتصم والواثق، وسبب الجدال أيضا قضية أن المأمون كان عالما داعيا إلى ما يقول ليس كأخيه المعتصم، وهذا وارد.

ومن الواضح جليا أن الإمام أحمد لم يكفر المعتصم، وهذا لكونه مقلد و غير متمكن ولم يكن كأخيه المأمون المتمكن كما نقل هذا الإمام الذهبي في سير أعلام النبلاء.

It is possible that he differentiates between the propagator (dā'iya) and the blind-follower (muqallid), or perhaps he does not differentiate between them and excuses both. You are familiar with the statement of Sheikh Aba Butayn, may Allah have mercy on him, when he said that Sheikh al-Islam Ibn Taymiyyah differed from the Hanbali school of thought. It is possible that the Hanbalis themselves had differences regarding the propagators of the Mu'tazilah. The relied-upon position is

the takfir of the propagators of the Mu‘tazilah, while Ibn Taymiyyah and Ibn Qudamah chose not to declare them disbelievers. This could be the interpretation, and Allah knows best what is correct.

What has prevented me from resolving the matter definitively is Sheikh al-Islam Ibn Taymiyyah’s commentary on the case of Hafs al-Fard, which makes the issue complex. As for the matter of al-Ma’mun, the ongoing debate is well known. Some cite the statements of al-Khallal and the like, while others follow the opinion of Sheikh al-Islam, who reported that Imam Ahmad did not declare al-Ma’mun a disbeliever.

However, what concerns us now is the matter of al-Mu‘tasim and al-Wathiq. The debate arises here as well due to the fact that al-Ma’mun was a knowledgeable individual who propagated what he believed, unlike his brother al-Mu‘tasim. This distinction is valid.

It is clearly evident that Imam Ahmad did not declare al-Mu‘tasim a disbeliever. This is because he was a muqallid, not well-versed or knowledgeable, and he was not like his brother al-Ma’mun, who was well-versed and firmly grounded in his beliefs. This was reported by Imam al-Dhahabi in *Siyar A‘lam al-Nubala’*.

يقول شيخ الإسلام ابن تيمية رحمه الله: «ثم إن الإمام أحمد دعا للخليفة وغيره ممن ضربه وحبسه واستغفر لهم وحللهم مما فعلوه به من الظلم والدعاء إلى القول الذي هو كفر ولو كانوا مرتدين عن الاسلام لم يجز الاستغفار لهم فإن الاستغفار للكفار لا يجوز بالكتاب والسنة والاجماع وهذه الاقوال والأعمال منه ومن غيره من الأئمة صريحة في أنهم لم يكفروا المعينين من الجهمية الذين كانوا يقولون القرآن مخلوق وان الله لا يرى في الآخرة». (١)

Sheikh al-Islam Ibn Taymiyyah said:

"Imam Ahmad prayed for the caliph and others who had beaten and imprisoned him, sought forgiveness for them, and absolved them of the wrongdoing they had committed against him,including compelling him to profess a statement that is disbelief. Had they been apostates from Islam, it would not have been permissible to seek forgiveness for them, for seeking forgiveness for disbelievers is not allowed according to the Qur'an, the Sunnah, and consensus. These statements and actions from him and other imams are explicit in showing that they did not declare as disbelievers the specific individuals among the Jahmiyyah who said that the Qur'an is created and that Allah will not be seen in the Hereafter." (1)

Reference(s):

(1) *Majmoo' al-Fatawa, Vol. 12, p. 389*

It is mentioned in al-Sunnah by al-Khallal, may Allah have mercy on him:

"Ali narrated to me: Ibn Hanbal said: 'During the reign of al-Wathiq, the jurists of Baghdad gathered around Abu Abdullah (Ahmad ibn Hanbal) — including Abu Bakr ibn Ubayd, Ibrahim ibn Ali al-Mutbakhi, and Fadl ibn Asim. They came to Abu Abdullah, and I sought permission for them to enter. They said: 'O Abu Abdullah, this matter has worsened and spread,' referring to the propagation of the doctrine of the creation of the Qur'an and other issues.

Abu Abdullah said to them: 'What do you intend to do?' They replied: 'We have come to consult with you. We are not pleased with his (al-Wathiq's) leadership or authority.'

So Abu Abdullah debated with them for a while and then said to them:
'You must reject this with your hearts, but do not remove yourselves from obedience, and do not break the unity of the Muslims.
Do not spill your blood or the blood of the Muslims with you. Consider the consequences of your actions and remain patient until the righteous find relief or until relief is brought from an evildoer.'

There was much more discussion that I did not remember, and they left.

After they departed, I entered with my father to see Abu Abdullah. My father said to Abu Abdullah: 'We ask Allah for safety for us and for the Ummah of Muhammad. I do not wish for anyone to act in this way.'

My father then said to Abu Abdullah: 'Do you consider this to be correct?' He replied: 'No, this is contrary to the narrations that command us to remain patient.'

Then Abu Abdullah mentioned that the Prophet ﷺ said: 'If he strikes you, be patient. If he... and if he..., then be patient.'

He commanded patience.'"

Abdullah ibn Mas'ud also mentioned a statement, but I was unable to remember it. (1)

Reference(s):

(1) *al-Sunnah by Khallal, Vol. 1, p. 133*

وهـذا الـكلام يزيد التأكيد في أن الإمام أحمـد لم يكفر الواثق والمعتصم.

وقـال شـيخ الإسـلام ابـن تيميـة ﵀: «فالإمـامُ أحمـد رضي الله تعـالى عنـه ترحَّـم عليهـم واسـتغفر لهـم؛ لعِلْمِـه بأنَّـه لم يتبـيَّنْ لهـم أنَّهـم مُكَذِّبـون للرَّسـولِ، ولا جاحِـدون لِمـا جـاء بـه، ولكـن تأوَّلـوا فأخطـؤوا، وقلَّـدوا مـن قـال ذلـك لهـم». (١)

وسـامح الإمـام احمـد المعتصـم وقـال: «قـد جعلـت أبـا إسـحاق في حـل رغـم كل مـا فعلـه، بـل قـال لقـد جعلـت كل مـن حـضر في حـل». (٢)

استثنى ابـن ابي دؤاد لأنـه كفـره كونـه داعيـة للقـول بخلـق القـرآن ، قـال الإمـام إبراهيـم الحـربي: «أحـل الإمـام أحمـد ﵀ مـن حـضر ضربـه وكل مـن شـايع فيـه والمعتصـم ، وقـال لـولا أن ابـن أبي دؤاد داعيـة لأحللتـه». (٣)

وممـن ذكـر مناداتـه للمعتصـم بأمـير المؤمنـين: الإمـام ابـن قدامـة المقـدسي ﵀: «ثـم إن الإمـامَ أحمـدَ الـذي هـو مـن أشـدِّ النـاس عـلى أهـل البـدع قـد كان يقُـول للمعتصـم: يـا أمـير المؤمنـين، ويـرى طاعـة الخلفـاء الداعـين إلى القـول بخلـق القـرآن، وصـلاة الجمـع والأعيـاد خلفهـم». (٤)

This statement further emphasizes that Imam Ahmad did not declare al-Wathiq or al-Mu'tasim as disbelievers.

Sheikh al-Islam Ibn Taymiyyah said:
"Imam Ahmad, may Allah be pleased with him, prayed for mercy for them and sought forgiveness for them because he knew that it was not clear to them that they were denying the Messenger or rejecting what he had brought. Rather, they interpreted matters incorrectly, made errors, and followed those who made such claims." (1)

Imam Ahmad forgave *al-Mu'tasim* and said: "I have absolved Abu Ishaq despite everything he did." Moreover, he said: "I have absolved everyone who was present." (2)

However, he excluded Ibn Abi Du'ad because he declared him a disbeliever, as Ibn Abi Du'ad was a propagator of the doctrine of the created Qur’an. Imam Ibrahim al-Harbi said: "Imam Ahmad absolved everyone who was present during his beating and everyone who supported it, including *al-Mu'tasim*. But he said, 'If it were not for Ibn Abi Du'ad being a propagator, I would have forgiven him aswell'" (3)

Among those who mentioned his addressing *al-Mu'tasim* as "Commander of the Faithful" was **Imam Ibn Qudamah al-Maqdisi, who said:**
"Imam Ahmad, despite being among the staunchest opponents of the people of innovation, used to address *al-Mu'tasim* as 'Commander of the Faithful' and upheld obedience to the caliphs who called for the doctrine of the created Qur’an. He also prayed and participated in Friday and Eid prayers behind them." (4)

References:

(1) *Al-Masa'il al-Mardiniyyah, p. 158*

(2) *Al-Mihna by Hanbal Ibn Ishaq, p. 133, Al-Mihna by Al-Maqdisi (p. 60), Manaqib al-Imam Ahmad by Ibn Al-Jawzi, p. 465, and Al-Adab al-Shar’iyyah by Ibn Muflih, Vol. 1, p. 70.*

(3) *Al-Jami’ li-Uloom al-Imam Ahmad, vol. 3, p. 477.*

(4) *Dhayl Tabaqat al-Hanabilah, entry 3293.*

قال أبو يعلى رحمه الله: «روى عنه في كتاب المحسنة: أنه كان يدعو المعتصم بأمير المؤمنين في غير موضع. وقد دعاه إلى القول بخلق القرآن، وضربه عليه». (١)

لو اعترض أحدهم وقال أن مسامحة أحمد للمعتصم كانت بسبب ندم المعتصم؟ قيل هذا تخبيص! فلو كان كافرا مرتدا وتاب ورجع للإسلام فما الذي يحتاجه من مسامحة الإمام أحمد؟ فالتوبة من الكفر تجب ما قبلها؟ هذا يعني أن المعتصم لم يتب من القول بخلق القرآن وأن الامام احمد سامحه على قضية الضرب فقط، ولو تاب المعتصم من مسألة القول بخلق القرآن لانتشر الخبر بالهشيم لكن لا يوجد مثل هذا في كل الكتب!

كما أن ابن أبي دؤاد عاش وأدرك الواثق و المتوكل! فلو كان المعتصم تائبا كما يزعم السفهاء فلماذا لم يقم باستتابة ابن أبي دؤاد وباقي دعاة المعتزلة؟!

وإليكم هذه النقولات التي تبطل تخبيصات الغلاة والحدادية الذين يكفرون المعتصم ويزعمون أن الإمام أحمد بن حنبل عفا عنه لأنه تاب من بدعة القول بخلق القرآن! بينما هو عفى عنه لأجل الضرب!

قال ابن أبي حاتم: «حدثني أحمد بن سنان قال: بلغني أن أحمد بن حنبل، جعل المعتصم في حل يوم فتح عاصمة بابك وظفر به، أو في فتح

عمورية، فقال: هو في حل من ضربي». [1]

Abu Ya'la said: It was narrated from him in the book *Al-Muhsinah* that he used to call *al-Mu'tasim* "Commander of the Faithful" in many instances. He also called him to the view of the creation of the Qur'an and struck him for it. (1)

If someone were to object and say that Imam Ahmad's forgiveness of *al-Mu'tasim* was due to *al-Mu'tasim*'s regret, the response would be: this is nonsense! If he were an apostate who had repented and returned to Islam, what would Imam Ahmad need to forgive him for? Repentance from disbelief wipes out what came before it. This means *al-Mu'tasim* did not repent from the belief in the creation of the Qur'an, and Imam Ahmad forgave him only for the issue of the beating. If *al-Mu'tasim* had repented from the belief in the creation of the Qur'an, news of it would have spread like wildfire, but there is no such record in any of the books!

Moreover, Ibn Abi Du'ad lived and saw the reigns of *al-Wathiq* and *al-Mutawakkil*! So if *al-Mu'tasim* had truly repented, as the foolish claim, why did he not ask for the repentance of Ibn Abi Du'ad and the other leaders of the movement of the Mu’tazilah?

Here are some quotes that refute the foolishness of the extremists and the *Haddaadiyyah* who declare *al-Mu'tasim* to be a disbeliever and claim that Imam Ahmad forgave him because he repented from the innovation of the creation of the Qur'an, while in reality he forgave him for the issue of the beating!

Ibn Abi Hatim said: Ahmad ibn Sinan told me that it reached him that Imam Ahmad ibn Hanbal absolved *al-Mu'tasim* on the day of the conquest of the capital of Babak and his victory, or the conquest of Amoria he said: "He is absolved from the beating I gave him." (2)

References:

(1) *Al-Farraʾ, in the book al-Ahkam al-Sultaniyyah, p. 20.*
(2) *It was mentioned in Siyar Aʿlam al-Nubalaʾ, Vol. 11, p. 248.*

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قال عبدالله بن أحمد بن حنبل رحمه الله: «قال لي أبي: وجه إلي الواثق أن أجعل المعتصم في حل من ضربه إياي، فقلت: ما خرجت من داره حتى جعلته في حل، وذكرت قول النبي صلى الله عليه وسلم: «لا يقوم يوم القيامة إلا من عفا فعفوت عنه».(٢)

كذلك جاء في الأحكام السلطانية للماوردي نقله عن الإمام أحمد سئل على الخروج على الواثق فنهى من سأله عن ذلك! فلو كان يكفره كيف ينهى عن الخروج عليه؟

بعد هذه الخلاصة علمنا أن الإمام أحمد لم يكفر المعتصم أو الواثق، لماذا ذكرنا كل هذا الكلام؟ ذبا عن شيخ الإسلام ابن تيمية لأن بعض الملبسين يحاولون التصوير أن شيخ الإسلام ابن تيمية أتى بشيء من عنده لما نقل عن أحمد أنه لم يكفر المعتصم والواثق!

وبهذا نكون قد أعطينا نبذة عن موقف شيخ الإسلام ابن تيمية من المعتزلة، وإن كانت المسألة تحتاج بحثا وتحريرا أكثر.

موقف شيخ الإسلام ابن تيمية وعلماء أهل السنة من الجهمية الصفاتية أو ما يعرفون بالأشاعرة:

Abdullah ibn Ahmad ibn Hanbal said:

My father (Imam Ahmad) said to me, "Al-Wathiq sent word to me asking that I pardon Al-Mu'tasim for the beating he inflicted upon me. I replied, 'I did not leave his house until I pardoned him,' and I mentioned the saying of the Prophet (peace be upon him): 'No one will stand on the Day of Resurrection except the one who pardoned, so I pardoned him.'" (1)

Likewise, it is mentioned in *Al-Ahkam al-Sultaniyyah* by Al-Mawardi that it was narrated from Imam Ahmad that he was asked about rebelling against Al-Wathiq, and he forbade the one who asked from doing so! If he had declared him to be a disbeliever, how could he forbid rebellion against him?

From this summary, we know that Imam Ahmad did not declare Al-Mu'tasim or Al-Wathiq to be disbelievers. Why have we mentioned all this? In defense of Shaykh al-Islam Ibn Taymiyyah, because some deceivers attempt to portray that Shaykh al-Islam Ibn Taymiyyah introduced something novel when he narrated from Ahmad that he did not declare Al-Mu'tasim or Al-Wathiq as disbelievers!

With this, we have given a brief account of Shaykh al-Islam Ibn Taymiyyah's stance toward the Mu'tazilah, although the matter requires further research and clarification.

The stance of Shaykh al-Islam Ibn Taymiyyah and the scholars of Ahl al-Sunnah regarding the Jahmiyyah Sifatiyyah, or what are known as the Asha'irah:

References:

(1) *al-Jamiʿ li-ʿUlum al-Imam Ahmad, Vol. 3, p. 477.*

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نقل شيخ الإسلام ابن تيمية الإجماع على عدم تكفير الأشاعرة!

قال شيخ الإسلام ابن تيمية رحمه الله: «قد اتفق أهل السنة والجماعة على أن علماء المسلمين لا يجوز تكفيرهم بمجرد الخطأ المحض؛ بل كل أحد يؤخذ من قوله ويترك إلا رسول الله ﷺ وليس كل من يترك بعض كلامه لخطأ أخطأه يكفر ولا يفسق؛ بل ولا يأثم **واتفق علماء المسلمين** على أنه لا يكفر أحد من علماء المسلمين المنازعين في عصمة الأنبياء، والذين قالوا: إنه يجوز عليهم الصغائر والخطأ ولا يقرون على ذلك **لم يكفر أحد منهم باتفاق المسلمين**؛ فإن هؤلاء يقولون إنهم معصومون من الإقرار على ذلك، ولو كفر هؤلاء لزم تكفير كثير من الشافعية، والمالكية، والحنفية، والحنبلية، **والأشعرية**، وأهل الحديث، والتفسير، والصوفية: **الذين ليسوا كفارا باتفاق المسلمين** بل أئمة هؤلاء يقولون بذلك». [1]

قال شيخ الإسلام ابن تيمية رحمه الله: «والأشعرية ما ردوه من بدع المعتزلة والرافضة والجهمية وغيرهم وبينوا ما بينوه من تناقضهم وعظموا الحديث والسنة ومذهب الجماعة فحصل بما قالوه من بيان تناقض أصحاب البدع الكبار وردهم ما **انتفع به خلق كثير**». [2]

Shaykh al-Islam Ibn Taymiyyah reported the consensus on not declaring the Ash'arites as disbelievers. **He stated:**

"The people of Ahl al-Sunnah wa al-Jama'ah have agreed that it is impermissible to declare the scholars of Islam as disbelievers merely due to pure error. Every individual’s statements can be accepted or rejected except for the Messenger of Allah (peace and blessings be upon him). Not everyone whose words are rejected due to an error is deemed a disbeliever, a sinner, or even blameworthy. The scholars of Islam have unanimously agreed that none of the Muslim scholars who dispute the infallibility of the Prophets, or who hold the opinion that minor sins and errors are possible for them but are not approved of, are to be declared disbelievers. These individuals assert

that the Prophets are protected from persisting in such errors. Declaring them as disbelievers would entail declaring many of the Shafi'is, Malikis, Hanafis, Hanbalis, Ash'arites, hadith scholars, exegetes, and Sufis as disbelievers—groups who are unanimously not considered disbelievers by the Muslims. In fact, the leaders among these groups hold such views." (1)

He further stated:

"The Asha'irah opposed the innovations of the Mu'tazilah, Rafidah, Jahmiyyah, and others. They clarified the contradictions within their positions and elevated the hadith, the Sunnah, and the way of the Jama'ah. Through their clarification of the inconsistencies of the major proponents of innovation and their refutations, many people greatly benefited." (2)

References:

(1) *Majmoo' al-Fatawa, Vol. 35. p. 99*

(2) *Majmoo' al-Fatawa, Vol. 13*

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قال شيخ الإسلام ابن تيمية رحمه الله: «والأشعرية ما ردوه من بدع المعتزلة والرافضة والجهمية وغيرهم وبينوا ما بينوه من تناقضهم وعظموا الحديث والسنة ومذهب الجماعة فحصل بما قالوه من بيان تناقض أصحاب البدع الكبار وردهم ما **انتفع به خلق كثير**». (١)

وقال أيضا رحمه الله: «الكلابية والكرامية والأشعرية أقرب إلى السنة والحقّ من جهمية الفلاسفة والمعتزلة ونحوهم، **باتفاق جماهير المسلمين** وعوامهم». (٢)

وقال أيضا رحمه الله: «ولهذا كنتُ أقولُ للجَهميَّةِ من الحُلوليَّةِ والنُّفاةِ الذين نفوا أنَّ اللهَ تعالى فوق العَرْشِ لَمَا وقَعَت محنتُهم: أنا لو وافقْتُكم كنتُ كافِرًا؛ لأنِّي أعلَمُ أنَّ قَولَكم كُفرٌ، وأنتم عندي لا تكفرون لأنَّكم جُهَّالٌ، وكان هذا خطابًا لعُلَمائِهم وقُضاتِهم وشُيوخِهم وأمرائِهم». (٣)

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(١) [مجموع الفتاوى، ج ١٣].
(٢) درء التعارض «٦/ ٢٩٢».
(٣) يُنظر: ««الرد على البكري»» «٢/ ٤٩٤».

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Shaykh al-Islam Ibn Taymiyyah said: "The Ash‘arites refuted many of the innovations of the Mu‘tazilites, the Rafidites, the Jahmites, and others, and clarified the contradictions in their views. They gave importance to the hadith, the Sunnah, and the methodology of the community, resulting in their refutation of major innovators benefiting many people." (1)

He also said: "The Kullabiyyah, Karramiyyah, and Ash‘arites are closer to the Sunnah and truth than the Jahmites among the philosophers, the Mu‘tazilites, and their likes, according to the consensus of the majority of Muslims and the common people." (2)

He also said: "For this reason, I used to say to the Jahmites from among the Hululis (those who believe in divine indwelling) and the deniers who rejected that Allah, the Most High, is above the Throne during their tribulation: If I were to agree with you, I would be a disbeliever, because I know that your statement is disbelief. However, I do not consider you disbelievers because you are ignorant. This was a statement I addressed to their scholars, judges, elders, and leaders." (3)

References:

(1) [Majmu' al-Fatawa, vol. 13].
(2) Darr al-Ta'arud, 6/292.
(3) Refer to: "Al-Radd 'ala al-Bakri," 494/2.

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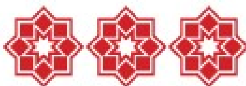
هـذا الـكلام اسـتغله الغـلاة السـفهاء للطعـن بشـيخ الإسـلام ابـن تيميـة رحمه الله، وهـذا لأنهـم جهلـة، مـن يقـرأ سـيرة ابـن تيميـة يعلـم مـا كان بينـه وبـين الأشـاعرة كابـن مخلـوف والسـبكي والبكـري وأتباعهـم، فلـم يكـن بعـصر ابـن تيميـة أي جهميـة نفـاة أصـلا، ومـن يقـرأ لابـن تيميـة يعلـم أنـه يسـمي الأشـاعرة والمعتزلـة بالجهميـة، والـكلام في الأعـلى بـكل بسـاطة هـو في حـق الاشـاعرة، نعم

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لأن بدعة الأشاعرة مكفرة في أصلها، لانهم معذورين لشبهتهم وتأويلهم ولا يمكن إكفارهم إلا بعد تبيان لوازم قولهم لهم، وسنبين وجه إعذار الأشاعرة بعد قليل إن شاء الله.

كذلك يوجد نقل ينشره الحدادية باستمرار عن قول شيخ الإسلام ابن تيمية لبعض الأشاعرة في رسالة التسعينية قوله يا مبدلين يا مرتدين.

وجواب هذا ببساطة أن شيخ الإسلام كان مسجونا بسبب ما حدث بينه وبين ابن مخلوف وقضاة الأشاعرة، فقام عدة أفراد من الأشاعرة بمناظرة شيخ الإسلام ابن تيمية في عدة مجالس، فواضح أنه أقام عليهم الحجة فقام بتكفيرهم، ويمكن مراجعة هذا الأمر عن طريق البحث عن ما حدث لابن تيمية مع ابن مخلوف وقصة سجنه.



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This statement was exploited by the extreme fools to slander Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, and this is because they are ignorant. Anyone who reads the biography of Ibn Taymiyyah will know what occurred between him and the Ash'ari scholars like Ibn Makhlouf, al-Subki, al-Bakri, and their followers. During Ibn Taymiyyah's time, there were no Jahmiyyah deniers at all. And anyone who reads Ibn Taymiyyah knows that he refers to the Ash'aris and Mu'tazila as Jahmiyyah. The statement above is clearly directed at the Ash'aris.

Yes, because the heresy of the Ash'aris is inherently a form of disbelief, but they are excused due to their doubts and interpretations. They can only be declared disbelievers after their beliefs and the consequences of their statements have been clarified to them. We will explain why the Ash'aris are excused shortly, In sha' Allah.

There is also a narration often circulated by the Haddadiyyah (extremists) regarding a statement of Shaykh al-Islam Ibn Taymiyyah to some Ash'aris in his Ninety-Ninth Epistle (al-Risalah al-

Tis'iniyyah), where he says, "O you who alter [the truth], O you who have apostatized." The simple answer to this is that Shaykh al-Islam was imprisoned due to what occurred between him and Ibn Makhlouf and the Ash'ari judges. Several individuals from the Ash'ari group engaged in debates with Shaykh al-Islam Ibn Taymiyyah in various sessions. It is clear that he established proof against them, so he declared them apostates. This matter can be verified by researching what happened between Ibn Taymiyyah and Ibn Makhlouf and the story of his imprisonment.

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فصل

بيان وجه عذر الأشاعرة علميا

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طبعا معلوم أن علماء أهل السنة مجمعون على عدم تكفير كل أعيان الأشاعرة وعدم تكفير من يؤول الصفات ونحو ذلك، ولم يشذ عن هذا الإجماع إلا فئة قليلة من الحنابلة ممن لم يعرفوا بتحقيق المذهب غفر الله لهم وقولهم تم التعقب عليه من قبل كبار علماء أهل السنة وسيأتي بيان هذا إن شاء الله.

لكن السؤال ماهو الوجه المعتبر الذي بنيتم عليه عذر الأشاعرة؟ نقول المسلم لا يكفر إلا من كفره الله ورسوله، ولا يمكنه أن يكفر مسلما ثبت إسلامه إلا بدليل شرعي واضح، بداية ، هؤلاء العلماء لم ينكروا العلوّ بالكلية، وإنما تأوّلوا علو الذات؛ تنزيهًا لله تعالى عن الجهة، وهي مسألة طرأت عليها شبهات كثيرة، وخفت على كثير من الأفاضل، بسبب انتشار البدع والجهل و قيام بعض المجرمين الأراذل بنشر مذهب الأشعرية بالسيف وبسفك دماء السلفيين كابن تومرت لعنه الله!

فيجب أن نفرق بين من أنكر العلو صراحة وجميع الصفات، وصار قوله هو الحلول أو الاتحاد، أو العدم المحض، وبين ما اشتهر عن النووي وابن حجر أو باقي مشاهير الأشاعرة من التأويل و عدم الإنكار أو التكذيب، فثمة هناك فرق بين التأويل وبين التكذيب.

Section: The Explanation of the Shar’i Reason for Excusing the Ash'aris

It is well-known that the scholars of Ahl al-Sunnah are united in not declaring the individuals of the Ash'aris as disbelievers, nor do they declare those who interpret the attributes of Allah as disbelievers, and so on. Only a few individuals from the Hanbali school, who are not well-known for their deep understanding of the madhhab, have deviated from this consensus. May Allah forgive them. Their position has been critiqued by the major scholars of Ahl al-Sunnah, and this will be clarified, In sha' Allah.

However, the question is: What is the valid basis upon which you justify excusing the Ash'aris? We say that a Muslim is not declared a disbeliever except by the judgment of Allah and His Messenger. A Muslim who has established their Islam cannot be declared a disbeliever without clear legal proof. These scholars did not entirely deny the "elevation" (i.e., the high position of Allah), but they interpreted the elevation of the essence, to purify Allah from being confined to a direction. This issue arose due to many doubts, and it confused many of the virtuous, due to the spread of heresies, ignorance, and the actions of some evil individuals who forcefully spread the Ash'ari doctrine, using swords and spilling the blood of Salafi Muslims, like Ibn Tumart, may Allah curse him!

Therefore, we must differentiate between those who explicitly denied the elevation (or Allah's transcendence) and all the attributes, and whose views led to either the doctrine of pantheism (hulul) or union (ittihad) or pure nothingness, and those who followed the well-known approach of figures like al-Nawawi, Ibn Hajar, or other famous Ash'aris who interpreted the attributes and did not deny or reject them. There is a clear distinction between interpretation (ta'wil) and outright denial (takdhib).

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الصِّفَاتَ الثَّابِتَةَ بِالعَقْلِ هِيَ التي يَجِبُ الإِقْرَارُ بِهَا، و يَكْفُرُ تَارِكُهَا بِخِلاَفِ مَا ثَبَتَ بِالسَّمْعِ، فَإِنَّهُ تَارَةً يَنْفُونَهُ، وَتَارَةً يَتَأَوَّلُونَهُ أَوْ يُفَوِّضُونَهُ، وَتَارَةً يُثْبِتُونَهُ، لَكِنْ يَجْعَلُونَ الإِيمَانَ وَالكُفْرَ مُتَعَلِّقاً بِالصِّفَاتِ العَقْلِيَةِ فَهَذَا لاَ أَصْلَ لَهُ عَنْ سَلَفِ الأُمَّةِ وَأَئِمَّتِهَا، إِذْ الإِيمَان وَالكُفْر هُمَا مِنَ الأَحْكَامِ التِّي تَثْبُتُ بِالرِّسَالَةِ وَبِالأَدِلَّةِ الشَّرْعِيَّةِ يُمَيَّزُ بَيْنَ المُؤْمِنِ وَالكَافِرِ لاَ بِمُجَرَّدِ الدَّلاَلَةِ العَقْلِيَةِ».[١]

وعليه لا يصح إكفار متأولي العلو بالحجج الاعتزالية بأنه بمدرك بالعقول وأن العقل هو الحجة، ولمراجعة هذه المسألة انظروا في رسالة أخينا ناصر السنة القرشي الشامي رحمه الله وهي بعنوان لطائف الفصول في معرفة الأصول.

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يعني الخلاصة الآن، أن علماء أهل السنة والجماعة كفروا غلاة الجهمية النفاة لأنهم نفوا أصل صفات الله عز وجل و نفوا علو الله عز وجل مباشرة، فتحقق فيهم المناط المكفر ألا وهو رد النصوص وتكذيبها.

أن الحجة تقوم بمحض العقل والفطرة كما يقول الخوارج أفراخ أجدادهم المعتزلة، لأن هذا في الحقيقة قول المعتزلة!

وكلام أهل السنة والجماعة مستفيض في بيان أن الحجة تقوم ببلوغ النصوص فقط، فالعقل لا يوجب شيئا، إنما فقط يحسن التوحيد ويقبح الشرك وهذا لا علاقة له بالحجة!

وإليكم كلام شيخ الإسلام ابن تيمية رحمه الله الذي ينقض هذه البدعة الخبيثة من جذورها : وقَالَ ابن تيمية: «في قَوْلِ طَائِفَةٍ مِنَ أَهْلِ الكَلاَمِ إِنَّ

Well, the question is: What is the criterion for declaring the Ash'aris as disbelievers (takfir)? If you say it is the denial of Allah's elevation (uluww) and not affirming His istiwa (rising above the Throne), we would say that this is not a criterion that necessitates takfir. This means that denying Allah's elevation is indeed disbelief (kufr), and this is a statement of disbelief. However, what is the criterion for declaring the one who says it a disbeliever? To properly address the issue, the criterion must be accurately identified and established.

For example, if we were asked: What is the criterion for declaring someone who permits drinking alcohol (khamr) a disbeliever? The answer would be: Permitting something that is inherently known to be forbidden in religion. It would not be said that the criterion for takfir is simply permitting alcohol! This is a statement of disbelief, and the one who says it is a disbeliever. But what is the criterion that leads us to declare a specific individual a disbeliever in this case? It is what we have mentioned earlier. For the ruling to be correct, it is necessary to know the criterion that necessitates takfir.

Yes, I know that the majority do not know the answer, so let me answer you. The criterion for declaring someone who denies Allah's elevation a disbeliever is the rejection and denial of the texts (nusus). This is because Ahl al-Sunnah wa al-Jama'ah (the Sunni mainstream) believe that evidence against a specific individual can only be established through prophetic evidence (hujjah risaliyyah) and the conveyance of the texts. They do not say that evidence can be established purely through reason and innate disposition (fitrah), as the Khawarij and their ideological ancestors, the Mu'tazila, claim. This is, in fact, the view of the Mu'tazila!

The statements of Ahl al-Sunnah wa al-Jama'ah are extensive in clarifying that evidence is established only through the conveyance of the texts. Reason alone does not obligate anything; it only makes tawhid (monotheism) seem good and shirk (polytheism) seem repugnant. This has no connection to establishing evidence!

And here is the statement of Sheikh al-Islam Ibn Taymiyyah, which uproots this vile innovation from its foundations: Ibn Taymiyyah said, "Regarding the statement of a group of theologians that the attributes affirmed by reason are those that must be acknowledged, and that the one who rejects them is a disbeliever, unlike what is established by revelation—which they sometimes deny, sometimes interpret metaphorically, or sometimes affirm—but they make faith and disbelief contingent upon rational attributes. **This has no basis in the teachings of the early generations of the Ummah and its scholars, for faith and disbelief are rulings established through the message (of revelation) and the legal evidences that distinguish between the believer and the disbeliever, not merely through rational evidence." (1)**

Therefore, it is not valid to declare those who interpret the concept of Allah's elevation (Al-'Uluw) as disbelievers based on Mu'tazilite arguments that it is something perceived by the intellect and that reason alone is the proof. To review this issue, refer to the treatise of our brother, Naser al-Sunnah al-Qurashi al-Shami, titled *Lata'if al-Fusul fi Ma'rifat al-Usul*.

In summary, the scholars of Ahl al-Sunnah wal-Jama'ah declared the extremist Jahmiyyah, who deny Allah's attributes, as disbelievers because they rejected the fundamental attributes of Allah and denied His elevation and direct involvement. Thus, they met the criterion for disbelief, which is the rejection and denial of textual evidences.

References:
1. Majmu' Al Fatawa 3/328

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ما الفرق بين قول الجهمية وقول الأشاعرة؟ الفرق هو أن الأشاعرة أثبتوا معاني لغوية تحتملها لغة العرب وصححوا النصوص ولم يردوها من جهة إثبات وجه من الوجوه التي قد تحتلمها لغة العرب، وعليه كان تأويلهم سائغا يدرء عنهم حكم التكفير، فمثلا هم يتأولون النصوص التي تشير إلى الاستواء فيقولون استيلاء على العرش، و يتأولون النصوص التي تشير إلى العلو فيقولون علو القوة والغلبة والمكانة، ويتأولون النصوص

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التي تشير إلى اليد والوجه وإلخ.. لكنهم يتأولونها بمعاني معينة قد ترد في لغة العرب.

فعذرنا متأولة العلو و الصفات و الأشاعرة بالتأويل السائغ الذي له وجه في لغة العرب، و لأنهم لم ينفوا الصفات وإنما أثبتوها وتأولوا معناها على عكس الجهمية النفاة الذين نفوا الصفات تماما وجعلوا الله عز وجل ذاتا مجهولة لا اسماء ولا صفات لها وكالهواء والعياذ بالله وتعالى الله عما يقولون كما نقل عن الجعد بن درهم وغيره!

وبهذا علمت أن المناط المكفر لم يتحقق بالاشاعرة وإنما تحقق بالجهمية، فالأشاعرة متأولة وليسوا نفاة، ومن أراد التعنت وتسمية تأويلهم بالنفي والتعطيل فهو في حقيقة الأمر يكفرهم باللازم، فهناك فرق بين تكفير شخص وقع في كفر واضح، وبين من كفر شخصا لأن كلامه يؤول به إلى لوازم ومآلات كفرية، أهل السنة في هذه الحالة لا يكفرون إلا من التزم بلوازم كلامه بعد عرضها له و إقامة الحجة عليه.

لهذا لا يجوز لأحد الآن أن يكفر كل أعيان الأشاعرة فضلا عن أن يكفر علماء المسلمين مثل النووي و ابن حجر، وحرمة تكفيرهم جاءت من عدم تحقق المناط المكفر فيهم لا أنهم معصومين كما يقول بعض الحمقى مشنعا على أهل السنة إنكارهم على من يكفر هؤلاء.

وإليكم نقلا نفيسا لشيخ الإسلام ابن تيمية رحمه الله حول هذه المسألة:

What is the difference between the statement of the Jahmiyyah and the statement of the Ash’aris? The difference is that the Ash’aris affirmed linguistic meanings that are permissible in the Arabic language and they corrected the texts without rejecting them. They affirmed a possible interpretation that the Arabic language could accommodate, and thus their interpretation was considered valid, shielding them from the ruling of takfir (excommunication). For example, they interpret the texts that refer to "istiwa" (ascension) as meaning "istila" (dominance) over the Throne, and they interpret the texts that refer to "uluww" (highness) as meaning the highness of power, dominance, and status. They also interpret the texts that refer to the hand, face, and so on, but they interpret them with specific meanings that are found in the Arabic language.

Therefore, we excuse those who interpret the attributes of highness and other attributes, as well as the Ash’aris, with permissible interpretations that have a basis in the Arabic language. This is because they did not deny the attributes but rather affirmed them and interpreted their meanings,

unlike the Jahmiyyah negators who completely denied the attributes and made Allah, may He be exalted, an unknown entity with no names or attributes, likening Him to air—may Allah protect us from such claims! Allah is far above what they say, as reported from Al-Ja'd bin Dirham and others.

From this, it becomes clear that the condition for takfir is not met with the Ash’aris, but it is met with the Jahmiyyah. The Ash’aris are interpreters, not negators. Whoever insists on calling their interpretation negation and nullification is, in reality, excommunicating them by implication. There is a difference between excommunicating someone who has clearly fallen into disbelief and excommunicating someone because their speech leads to implications of disbelief. In this case, Ahl al-Sunnah (the people of the Sunnah) do not excommunicate anyone unless they adhere to the implications of their speech after it has been presented to them and the evidence has been established against them.

Therefore, it is not permissible for anyone now to excommunicate all the prominent Ash’aris, let alone excommunicate Muslim scholars like Al-Nawawi and Ibn Hajar. The prohibition of excommunicating them comes from the fact that the condition for takfir is not met in their case, not because they are infallible, as some foolish people claim, criticizing Ahl al-Sunnah for rejecting the excommunication of these individuals.

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قال شيخ الإسلام ابن تيمية رحمه الله في الاستقامة في رده على كلام للقشيري يذكر فيه نفي أبي عثمان المغربي للعلو: «فأما أن يقال إن أبا عثمان رجع عن اعتقاد علو الله على خلقه وأنه سبحانه بائن عن مخلوقاته عال عليهم فليس في كلامه ما يفهم منه ذلك بحال ثم لو فرض أن أبا عثمان قال قولًا فيه غلط لم يصلح أن يجعل ذلك أصلًا لاعتقاد القوم فإن كلام أئمة المشايخ المصرح بأن الله فوق العرش كثير منتشر فإذا وجد عن بعضهم ما يخالف ذلك كان ذلك خلافًا لهم والصوفية يوجد فيهم المصيب والمخطئ كما يوجد في غيرهم وليسوا في ذلك بأجل من الصحابة و التابعين وليس أحد معصومًا في كل ما يقوله إلا رسول الله ﷺ نعم وقوع الغلط في مثل هذا يوجب ما نقوله دائمًا أن المجتهد في مثل هذا من المؤمنين إن استفرغ وسعه في طلب الحق فإن الله يغفر له خطأه وإن حصل منه نوع تقصير فهو ذنب لا يجب أن يبلغ الكفر وإن كان يطلق القول بأن هذا الكلام كفر»، ثم قال بعدها بقليل: «**كما ثبت في الصحاح عن النبي ﷺ في الرجل الذي قال إذا أنا مت فأحرقوني ثم اسحقوني ثم ذروني في اليم فوالله لئن قدر الله علي ليعذبني عذابًا لا يعذبه أحدًا من العالمين، فقال الله له ما حملك على ما فعلت؟ قال خشيتك، فغفر له**. فهذا الرجل اعتقد أن الله لا يقدر على جمعه إذا فعل ذلك أو شك وأنه لا يبعثه وكل من هذين الاعتقادين كفر يكفر من قامت عليه الحجة لكنه كان يجهل ذلك ولم يبلغه العلم بما يرده عن جهله وكان عنده إيمان بالله وبأمره ونهيه ووعده ووعيده فخاف من عقابه فغفر الله له بخشيته فمن أخطأ في بعض مسائل الاعتقاد من أهل الإيمان بالله وبرسوله وباليوم الآخر والعمل الصالح لم يكن أسوأ حالًا من هذا

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الرجل فيغفر الله خطأه أو يعذبه إن كان منه تفريط في اتباع الحق على قدر دينه وأما تكفير شخص علم إيمانه بمجرد الغلط في ذلك فعظيم فقد ثبت في الصحيح عن ثابت بن الضحاك عن النبي ﷺ قال لعن المؤمن كقتله ومن رمى مؤمنًا بالكفر فهو كقتله. وثبت في الصحيح أن من قال لأخيه يا كافر فقد باء به أحدهما. وإذا كان تكفير المعين على سبيل الشتم كقتله فكيف يكون تكفيره على سبيل الاعتقاد؟ فإن ذلك أعظم من قتله». [١]

بل سبحان الله ستجد أن الكثير يكفرون الأشاعرة باللازم! والتكفير باللازم ليس من مذهب أهل السنة والجماعة! يقولون التأويل نوع من التكذيب فهؤلاء مكذبون وإن تأولوا فهم كفار! وهذا إلزام لهم بلازم لا يلتزمونه والعياذ بالله! وإليكم طرفا من كلام أهل العلم للفائدة!

Here is a valuable quote from Sheikh al-Islam Ibn Taymiyyah regarding this issue:

Sheikh al-Islam Ibn Taymiyyah said in *Al-Istiqamah*, in his response to a statement by Al-Qushayri, where he mentions Abu Uthman Al-Maghribi’s denial of Allah’s highness:

"As for the claim that Abu Uthman retracted his belief in Allah’s highness over His creation and that He is distinct from His creations and above them, there is nothing in his words that suggests this in any way. Even if we assume that Abu Uthman made a statement containing an error, it would not be appropriate to take that as a foundation for the belief of the people. The statements of the imams of the Sufi masters explicitly affirming that Allah is above the Throne are numerous and widespread. If something contrary to that is found from some of them, it would be a deviation from their own principles. The Sufis, like others, include both those who are correct and those who err, and they are not in this regard superior to the Companions or the Tabi’in. No one is infallible in everything they say except the Messenger of Allah (peace be upon him).

However, the occurrence of error in such matters necessitates what we always say: that a believer who strives diligently in seeking the truth in such matters, if he exhausts his effort, Allah will forgive his mistake. If there is some negligence on his part, it is a sin that does not reach the level of disbelief, even if the statement itself is considered disbelief. Then, shortly after, he said:

'As is established in the authentic narrations from the Prophet (peace be upon him) regarding the man who said, "When I die, burn me, then grind me, and then scatter me in the sea. For by Allah, if Allah is able to reassemble me, He will punish me with a punishment He has never inflicted on anyone in the world." Allah said to him, "What drove you to do what you did?" He replied, "Fear of You," so Allah forgave him. This man believed that Allah could not reassemble him if he did that, or he doubted it, and he believed that Allah would not resurrect him. Both of these beliefs are disbelief, and whoever holds them after the evidence has been established upon them is a disbeliever. However, this man was ignorant, and the knowledge that would have corrected his ignorance had not reached him. At the same time, he had faith in Allah, His commands, His prohibitions, His promises, and His warnings, and he feared His punishment. So Allah forgave him due to his fear.

Therefore, whoever errs in some matters of belief from among the people of faith in Allah, His Messenger, the Last Day, and righteous deeds is not in a worse state than this man. Allah may forgive his mistake or punish him if there was negligence in following the truth, according to the extent of his faith. As for excommunicating a person whose faith is known merely because of an error in such matters, this is a grave matter. It is established in the authentic narrations from Thabit ibn Al-Dahhak that the Prophet (peace be upon him) said, "Cursing a believer is like killing him, and whoever accuses a believer of disbelief is like killing him." It is also established in the authentic narrations that whoever says to his brother, "O disbeliever," then one of them has indeed returned with it (i.e., the accusation). If excommunicating a specific person as an insult is like killing him, then how about excommunicating him as a matter of belief? That is even greater than killing him.'"

Subhanallah! You will find that many excommunicate the Ash'aris by implication (takfir bil-lazim). However, excommunication by implication is not from the methodology of Ahl al-Sunnah wal-Jama'ah! They say that interpretation (ta'wil) is a form of denial (takdhib), so these people are deniers, and even if they interpret, they are disbelievers. This is imposing upon them a necessary implication that they themselves do not adhere to—may Allah protect us! Here is a portion of the statements of the scholars for your benefit:

References:

1. "Al-Istiqaamah (1/163)."

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قال شيخ الإسلام ابن تيمية رحمه الله: «أما قول السائل: هل لازم المذهب مذهب أم ليس بمذهب؟ فالصواب: أن مذهب الإنسان ليس بمذهب له

من لم يثبت بين الاسمين قدرا مشتركا لزم أن لا يكون شيء من الإيمان بالله ومعرفته والإقرار به إيمانا؛ فإنه ما من شيء يثبته القلب إلا ويقال فيه نظير ما يقال في الآخر ولازم قول هؤلاء يستلزم قول غلاة الملاحدة المعطلين الذين هم أكفر من اليهود والنصارى.

لكن نعلم أن كثيرا ممن ينفي ذلك لا يعلم لوازم قوله بل كثير منهم يتوهم أن الحقيقة ليست إلا محض حقائق المخلوقين وهؤلاء جهال بمسمى الحقيقة والمجاز وقولهم افتراء على اللغة والشرع وإلا فقد يكون المعنى الذي يقصد به نفي الحقيقة نفي مماثلة صفات الرب سبحانه لصفات المخلوقين قيل له: أحسنت في نفي هذا المعنى الفاسد ولكن أخطأت في ظنك أن هذا هو حقيقة ما وصف الله به نفسه فصار هذا بمنزلة من قال: إن الله ليس بسميع حقيقة؛ ولا بصير حقيقة؛ ولا متكلم حقيقة؛ لأن الحقيقة في ذلك هو ما يعهده من سمع المخلوقين وبصرهم وكلامهم والله تعالى منزه عن ذلك. فيقال له: أصبت في تنزيه الله عن مماثلته خلقه؛ لكن أخطأت في ظنك أنه إذا كان الله سميعا حقيقة بصيرا حقيقة متكلما حقيقة كان هذا متضمنا لمماثلته خلقه.

Sheikh al-Islam Ibn Taymiyyah said:

"As for the questioner’s statement: 'Is the necessary implication (lazim) of a belief considered part of that belief or not?' The correct answer is that the necessary implication of a person’s belief is not considered part of their belief if they do not adhere to it. If they have denied and rejected it, then attributing it to them would be a false accusation. Rather, this indicates the corruption of their statement and its internal contradiction, not their adherence to implications that appear to lead to disbelief or impossibility, which is even more severe.

Those who hold beliefs that entail other beliefs, knowing that they do not adhere to those implications but not realizing that they are necessary implications of their own beliefs—if the necessary implication of a belief were considered part of that belief—would necessitate declaring as disbelievers everyone who says about 'istiwa' (ascension) or other attributes that they are metaphorical and not real. The necessary implication of this statement would require that none of His names or attributes are real.

Moreover, whoever does not affirm a common meaning between two names would be forced to deny that any belief in Allah, knowledge of Him, or acknowledgment of Him is real. For there is nothing the heart affirms except that something similar can be said about it. The necessary implication of these people's statements leads to the beliefs of the extreme atheists and deniers, who are more disbelieving than the Jews and Christians.

However, we know that many of those who deny this do not understand the implications of their statements. Indeed, many of them believe that 'reality' only refers to the realities of created beings. These people are ignorant of the meaning of 'reality' and 'metaphor,' and their statements are falsehoods against both language and the Shariah. Otherwise, the meaning they intend by denying 'reality' might be to deny that the attributes of the Lord resemble the attributes of created beings.

It could be said to them: 'You have done well in denying this false meaning, but you have erred in assuming that this is the reality of what Allah has described Himself with.' This is like someone who says: 'Allah is not truly hearing, not truly seeing, and not truly speaking,' because the 'reality' they understand is based on the hearing, sight, and speech of created beings, and Allah is exalted above that. It would be said to them: 'You are correct in exalting Allah above resembling His creation, but you are mistaken in assuming that if Allah is truly hearing, truly seeing, and truly speaking, this would entail resembling His creation.'"

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فكذلك لو قال القائل: إذا قلنا: إنه مستو على عرشه حقيقة لزم التجسيم والله منزه عنه فيقال له: هذا المعنى الذي سميته تجسيما ونفيته هو لازم لك إذا قلت: إن له علما حقيقة; وقدرة حقيقة وسمعا حقيقة: وبصرا حقيقة; وكلاما حقيقة; وكذلك سائر ما أثبته من الصفات; فإن هذه الصفات هي في حقنا أعراض قائمة بجسم فإذا كنت تثبتها لله تعالى مع تنزيهك له

عن مماثلة المخلوقات وما يدخل في ذلك من التجسيم: فكذلك القول في الاستواء; ولا فرق. فإن قلت: أهل اللغة إنما وضعوا هذه الألفاظ لما يختص به المخلوق فلا يكون حقيقة في غير ذلك. قلت: ولكن هذا خطأ بإجماع الأمم: مسلمهم وكافرهم وبإجماع أهل اللغات فضلا عن أهل الشرائع والديانات وهذا نظير قول من يقول: إن لفظ الوجه إنما يستعمل حقيقة في وجه الإنسان دون وجه الحيوان والملك والجني أو لفظ العلم إنما استعمل حقيقة في علم الإنسان دون علم الملك والجني ونحو ذلك بل قد بينا أن أسماء الصفات عند أهل اللغة بحسب ما تضاف إليه; فالقدر المشترك أن نسبة كل صفة إلى موصوفها كنسبة تلك الصفة إلى موصوفها فالقدر المشترك هو النسبة فنسبة علم الملك والجني ووجوههما إليه كنسبة علم الإنسان ووجهه إليه وهكذا في سائر الصفات والله أعلم». [١]

وقال شيخ الإسلام ابن تيمية رحمه الله: «ليس كل من تكلم بالكفر يكفر، حتى تقوم عليه الحجة المثبتة لكفره ... فلازم المذهب ليس بمذهب، إلا أن يستلزمه صاحب المذهب، فخلق كثير من الناس ينفون ألفاظا أو يثبتونها، بل ينفون معاني أو يثبتونها، ويكون ذلك مستلزما لأمور هي كفر، وهم لا يعلمون بالملازمة، بل يتناقضون، وما أكثر تناقض الناس لا سيما في هذا الباب، وليس التناقض كفراً». [٢]

Similarly, if someone says: "If we say that He is truly established (istawa) on His Throne, it would necessitate anthropomorphism (tajsim), and Allah is exalted above that," it should be said to them: "The meaning you have labeled as anthropomorphism and denied is also a necessary implication for you when you say that He has true knowledge, true power, true hearing, true sight, and true speech, as well as all the other attributes you affirm. These attributes, in our case, are accidents (a'rad) that exist within a body. If you affirm them for Allah while exalting Him above resembling His creation and what that entails of anthropomorphism, then the same applies to the statement about His establishment (istawa) on the Throne, and there is no difference."

If you say that the scholars of language only coined these terms for what is specific to created beings, so they cannot be real (haqiqah) in any other context, I respond: "This is a mistake according to the consensus of all nations—Muslims and non-Muslims alike—and according to the consensus of linguists, let alone the scholars of religious laws and faiths. This is similar to the statement of someone who says: 'The term "face" (wajh) is only used in its true sense for the face of a human, not for the face of an animal, an angel, or a jinn,' or 'The term "knowledge" is only used in its true sense for the knowledge of a human, not for the knowledge of an angel or a jinn,' and so on. Rather, we have clarified that the names of attributes, according to linguists, depend on what they are attributed to. The common factor is that the relationship of each attribute to its possessor is like the relationship of that attribute to its possessor. Thus, the common factor is the relationship. So, the relationship of the knowledge or face of an angel or jinn to them is like the relationship of the knowledge or face of a human to them, and so on for all other attributes. And Allah knows best." (1)

Sheikh al-Islam Ibn Taymiyyah also said: "Not everyone who speaks disbelief becomes a disbeliever until the evidence establishing their disbelief is presented to them... The necessary implication (lazim) of a belief is not part of that belief unless the adherent of the belief explicitly adheres to it. Many people deny certain terms or affirm them, or deny certain meanings or affirm them, and this may entail matters that are disbelief, while they are unaware of the implications. Rather, they contradict themselves, and how often do people contradict themselves, especially in this matter. However, contradiction is not disbelief." (2)

References:

1. Majmoo' al-Fatawa (Volume 20, Page 217).

2. Majmoo' al-Fatawa (Volume 5, Page 306), Majmoo' al-Fatawa (Volume 16, Page 461)

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قال شيخ الإسلام ابن تيمية رحمه الله: «قد رأيت من أتباع الأئمة أبي حنيفة ومالك والشافعي وأحمد وغيرهم من يقول أقوالا ويكفّر من خالفها وتكون الأقوال المخالفة هي أقوال أئمتهم بعينها، كما أنهم كثيرا ما ينكرون أقوالا ويكفرون من يقولها، وتكون منصوصة عن النبي لكثرة ما وقع من الاشتباه والاضطراب في هذا الباب، **ولأن شبه الجهمية النفاة أثرت في قلوب كثير من الناس حتى صار الحق الذي جاء به الرسول -وهو المطابق للمعقول- لا يخطر ببالهم ولا يتصورونه، وصار في لوازم ذلك من العلم الدقيق ما لا يفهمه كثير من الناس، والمعنى المفهوم يعبَّر عنه بعباراتٍ فيها إجمال وإبهام يقع بسببها نزاع وخصام، والله تعالى يغفر لجميع المؤمنين والمؤمنات**». [1]

وهذه فائدة من كلام القاضي عياض رحمه الله: «من قال بالمآل لما يؤدِّيه إليه قوله، ويسوقه إليه مذهبه: كفَّره.. فكأنهم صرحوا عنده بما أدَّى إليه قولهم، وهكذا عند هذا سائر فرق التأويل من المشبهة والقدرية وغيرهم.

ومن لم ير أخذهم بمآل قولهم، ولا ألزمهم موجب مذهبهم: لم ير إكفارهم؛ لأنهم إذا وقفوا على هذا قالوا: ... نحن ننتفي من القول بالمآل الذي ألزمتموه لنا، ونعتقد نحن وأنتم أنه كفر؛ بل نقول: إن قولنا لا يؤول إليه على ما أصَّلناه.

فعلى هذين المأخذين: اختلف الناس في إكفار أهل التأويل، وإذا فهمته اتضح لك الموجب لاختلاف الناس في ذلك.

(١) درء تعرض العقل والنقل المجلد الثاني صفحة ٣٠٨ و ٣٠٩.

Sheikh al-Islam Ibn Taymiyyah said: "I have seen among the followers of the imams—Abu Hanifah, Malik, Al-Shafi'i, Ahmad, and others—those who make statements and declare as disbelievers anyone who opposes them, while the opposing statements are the very statements of their own imams. Similarly, they often reject certain statements and declare as disbelievers those who say them, even though those statements are explicitly narrated from the Prophet (peace be upon him). This is due to the widespread confusion and turmoil in this matter, and because the doubts of the Jahmiyyah negators have influenced the hearts of many people to the extent that the truth brought by the Messenger—which aligns with sound reasoning—does not even cross their minds, nor can they conceive of it. This has led to implications in precise knowledge that many people do not understand. The intended meaning is expressed through ambiguous and unclear phrases, which cause disputes and conflicts. May Allah forgive all believing men and women." (1)

This is a benefit from the words of Al-Qadi Iyad: "Whoever adheres to a statement based on what their belief leads them to, and their school of thought drives them to, is declared a disbeliever... It is as if they have explicitly stated the implications of their beliefs. This is the case with all the sects of interpretation (ta'wil), such as the Mushabbihah (anthropomorphists), the Qadariyyah, and others. However, those who do not hold them accountable for the implications of their statements, nor impose on them the necessary consequences of their beliefs, do not declare them disbelievers. This is because if they were made aware of these implications, they would say... 'We disavow the implications you have attributed to us, and we believe—as you do—that it is disbelief. Rather, we say that our statements do not lead to it based on our foundational principles.'"

Thus, based on these two approaches, people have differed regarding the declaration of disbelief against the people of interpretation (ta'wil). When you understand this, the reason for the disagreement among people on this matter becomes clear to you.

References:

(1) Dar' Ta'arud al-'Aql wa al-Naql, Volume 2, pages 308-309

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والصواب: ترك إكفارهم، والإعراض عن الحتم عليهم بالخسران، وإجراء حكم الإسلام عليهم في قصاصهم، ووراثتهم، ومناكحتهم، ودياتهم، والصلاة عليهم، ودفنهم في مقابر المسلمين، وسائر معاملاتهم، لكنه يغلظ عليهم بوجيع الأدب، وشديد الزجر والهجر؛ حتى يرجعوا عن بدعتهم، وهذه كانت سيرة الصدر الأول فيهم، فقد كان نشأ على زمن الصحابة رضي الله عنهم وبعدهم في التابعين من قال بهذه الأقوال من القدر، ورأي الخوارج والاعتزال، فما أزاحوا لهم قبرًا، ولا قطعوا لأحد منهم ميراثًا، لكنهم هجروهم، وأدّبوهم بالضرب والنفي والقتل على قدر أحوالهم؛ لأنهم فسَّاق، ضلّال، عصاة، أصحاب كبائر عند المحققين وأهل السنة؛ ممن لم يقل بكفرهم، خلافًا لمن رأى خلاف ذلك، والله الموفق للصواب».[1]

وإليكم كلام الإمام الذهبي وهو كلام مهم جدا:

يقول الإمام الذهبي رحمه الله: «قال أبو إسماعيل الأنصاري -الهروي-، شيخ الإسلام: سألت يحيى بن عمار السجستاني عن أبي حاتم بن حبان: رأيته؟ فقال: رأيته، ونحن أخرجناه من سجستان، كان له علم كثير، ولم يكن له كبير دين، قدم علينا، فأنكر الحد لله، فأخرجناه».[2]

يقول الإمام الذهبي رحمه الله تعليقًا على قول يحي بن عمار السجستاني:

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(١) الشفا بتعريف حقوق المصطفى «٢/ ٦٢٢- ٦٢٤»، الاعتقاد الخالص من الشك والانتقاد «ص: ٣٦٨، ٣٦٩».

(٢) [ميزان الاعتدال].

The correct approach is to refrain from declaring them disbelievers (takfir) and to avoid condemning them to ruin. Instead, the rulings of Islam should be applied to them in matters such as legal retribution (qisas), inheritance, marriage, blood money (diyat), praying over them, burying them in Muslim cemeteries, and all other dealings. However, they should be sternly disciplined with severe reprimands, harsh rebukes, and social ostracism until they renounce their innovations. This was the practice of the early generations (the Salaf) regarding such people. During the time of the Companions and the generation after them (the Tabi'in), there emerged individuals who held beliefs such as Qadariyyah (denial of

predestination), the views of the Khawarij, and Mu'tazilism. Yet, the early Muslims did not exhume their graves, nor did they deprive anyone of their inheritance. Instead, they boycotted them, disciplined them with beatings, exile, or even execution, depending on the severity of their cases. This is because they were considered sinners, misguided, and disobedient, guilty of major sins according to the scholars of truth and Ahl al-Sunnah who did not declare them disbelievers, in contrast to those who held a different opinion. And Allah is the One who guides to the truth. (1)

Here are the words of Imam Al-Dhahabi, which are very important:

Imam Al-Dhahabi said: "Abu Isma'il Al-Ansari Al-Harawi, known as Sheikh al-Islam, said: 'I asked Yahya ibn 'Ammar Al-Sijistani about Abu Hatim ibn Hibban: "Did you see him?" He replied: "Yes, I saw him, and we expelled him from Sijistan. He had vast knowledge but little religion. He came to us and denied the Hadd (border) of Allah, so we expelled him."'" (2)

Imam Al-Dhahabi commented on the statement of Yahya ibn 'Ammar Al-Sijistani:

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References:

(1) Al-Shifa bi Ta'rif Huquq al-Mustafa (2/622-1624), Al-I'tiqad al-Khalis min al-Shakk wa al-Intiqad, pages 368-369

(2) Mizan al-I'tidal

«فأنكـر الحـد لله، فأخرجنـاه»: **إنكاركـم عليـه بدعـة أيضًـا**، والخـوض في ذلـك ممـا لم يـأذن بـه الله، ولا أتـى نـص بإثبـات ذلـك ولا بنفيـه، ومـن حسـن إسـلام المـرء تركـه مـا لا يعنيـه...». (١)

وفي سـياق آخـر يقـول الإمـام الذهبـي رحمه الله في ترجمتـه ليحيـى بـن عـمار السجسـتاني: «**وكان متحرقًـا عـلى المبتدعـة والجهميـة بحيـث يـؤول بـه ذلـك إلى تجـاوز طريقـة السـلف، وقـد جعـل الله لـكل شيء قـدرًا**...». (٢)

قلــت: سـبحان الله، أمـا نحـن نسـير عـلى مبـدأ خـير الأمـور أوسـطها، فـلا نقـر تأويـل الأشـاعرة ولا تعصبهـم عـلى الحنابلـة وأهـل السـنة وننتقـد ذلـك عليهـم، كذلـك ننتقـد عـلى بعـض الحنابلـة غلوهـم في إثبـات صفـات الله عز وجل حتـى قادهـم هـذا للوقـوع في الظلـم بتكفـير بعـض العلـماء!

نقولات إضافية للفائدة في باب عذر متأولي الصفات:

قـال الإمـام ابـن قتيبـة رحمه الله: «قـد يغلـط في بعـض الصفـات قـوم مـن المسـلمين فـلا يكفـرون بذلـك». (٣)

"He denied the **hadd (border/limit) of Allah, so we expelled him: Your denial of him is also an innovation, and delving into such matters is something Allah has not permitted. There is no text that confirms or denies this, and part of a person's good Islam is leaving what does not concern him..." (1)**

In another context, Imam Al-Dhahabi, in his biography of Yahya ibn 'Ammar Al-Sijistani, said: "He was fervently opposed to innovators and the Jahmiyyah, to the extent that it led him to go beyond the methodology of the Salaf. But Allah has set a measure for everything..." (2)

I say: Subhanallah! As for us, we follow the principle that the best of matters are the moderate ones. We do not approve of the Ash'aris' interpretations (ta'wil) nor their fanaticism against the Hanbalis and Ahl al-Sunnah, and we criticize them for that. Similarly, we criticize some Hanbalis for their extremism in affirming Allah's attributes, to the point that it led them to commit injustice by declaring some scholars as disbelievers!

Additional beneficial quotes on the topic of excusing those who misinterpret the attributes:

Imam Ibn Qutaybah said: "Some Muslims may err in some of the attributes, but they are not declared disbelievers because of that." (3)

References:

(1) *Siyar A’lam al-Nubala* (سير أعلام النبلاء).

(2) *Siyar A’lam al-Nubala* (سير أعلام النبلاء).

(3) *Fath al-Bari* (فتح الباري), Vol. 6, p. 604.

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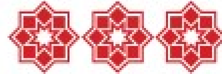
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قال الإمام الشافعي رحمه الله: «لله أسماء وصفات جاء بها كتابه وأخبر بها نبيه و لا يسع أحد من خلق الله قامت عليه الحجة ردها لأن القرآن نزل بها فإن خالف ذلك بعد ثبوت الحجة فهو كافر فأمنا قبل ثبوت الحجة

عليه فمعذور بالجهل لأن علم ذلك لا يقدر بالعقل ولا بالرؤية والقلب والفكر». [1]



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(١) ذكره ابن ابي حاتم في مناقب الشافعي وذكره الحافظ ابن حجر في ««فتح الباري»» «١٣/ ٤٠٧».

Imam Al-Shafi’i said: "Allah has names and attributes that are mentioned in His Book and conveyed by His Prophet. No one among Allah’s creation, upon whom the evidence has been established, can reject them, for the Quran has been revealed with them. If someone opposes this after the evidence has been established, they are a disbeliever. However, before the evidence is established, they are excused due to ignorance, because this knowledge cannot be attained through reason, sight, the heart, or thought." (1)

References:

(1) Mentioned by Ibn Abi Hatim in *Manaqib Al-Shafi’i* and by Al-Hafiz Ibn Hajar in *Fath al-Bari*, Vol. 13.

--- والبعض يحاول التمسح بالإمام الدشتي رحمه الله صاحب كتاب إثبات الحد ويحاول زورا وبهتانا أن ينسب له تكفير كل أعيان الأشاعرة ومتأولة

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الصفات، لكن من طالع كتاب إثبات الحد سيجد أن الدشتي نفسه لا يكفر أبا يعلى الحنبلي رحمه الله وهو عنده مشاكل كثيرة في باب الأسماء والصفات وكذلك لا يكفر ابن الزاغوني رحمه الله وهو عنده مشكلة في مسألة الحرف والصوت، بل مدحهم وأطراهم وأثنى عليهم ثناءا كبيرا فهذا يدل أن الدشتي أيضا يفرق بين مقام الإطلاق والتعيين.

فصل

شبهة الاستدلال ببعض العلماء ممن نقل عنهم تكفير للاشاعرة

أشهر من يستدل به المخالفون عادة هو الإمام ابن قدامة المقدسي رحمه الله، ونقول لهم أن كلامه محمول على أنه إطلاق ولم يقصد كل الأعيان، والدليل على هذا أنه هو نفسه قام بالجهاد مع صلاح الدين الأيوبي، فهل يجاهد مع كافر مثلا؟ علما بأن صلاح الدين أشعري متعصب!

كذلك يستدلون بالإمام ابن المبرد رحمه الله صاحب رسالة جمع الجيوش والدساكر، وهذا أيضا يدل على قلة اطلاع! لأن ابن المبرد نفسه قام بعمل شيء أشبه بالمستدرك إن صح التعبير على رسالة تقريب التهذيب لابن حجر العسقلاني، فزاد من عنده فوائدا إضافية ونحو ذلك، وقال كلاما طيبا عن العسقلاني، فهل يفعل هذا مع شخص يكفره؟ واضح أنه يفرق بين مقام الإطلاق والتعيين أيضا.

بل ان ابن المبرد مدح النووي مدحا زائدا و اعتبره من ضمن أفضل العلماء في هذه الأمة! كما في كتابه زبد العلوم وصاحب المنطوق والمفهوم، فكيف يستدل أحمق به في تكفير أعيان الأشاعرة؟!

Chapter: The Misconception of Citing Some Scholars Who Allegedly Declared the Ash’aris as Disbelievers

The most commonly cited scholar by opponents is **Imam Ibn Qudamah Al-Maqdisi**. We respond to them by saying that his statements are general and not intended to apply to every individual Ash’ari. The evidence for this is that he himself participated in jihad alongside **Salahuddin Al-Ayyubi**. Would he fight alongside a disbeliever? It is well-known that Salahuddin was an ardent Ash’ari!

Similarly, they cite **Imam Ibn Al-Mubarrad**, the author of *Jama’ al-Juyush wal-Dasakir*. This also demonstrates their lack of thorough research, as Ibn Al-Mubarrad himself made what could be described as a supplement (if the term is appropriate) to *Taqrib al-Tahdhib* by **Ibn Hajar Al-Asqalani**, adding additional benefits and the like. He also spoke highly of Al-Asqalani. Would he do this for someone he considered a disbeliever? Clearly, he distinguishes between general statements and specific individuals.

In fact, Ibn Al-Mubarrad praised **Imam Al-Nawawi** excessively and considered him among the greatest scholars of this Ummah, as seen in his book *Zubad al-‘Ulum* and *Al-Mantuq wal-Mafhum*. So how can a fool cite him to declare prominent Ash’aris as disbelievers?!

Some also try to cling to **Imam Al-Dashti**, the author of *Ithbat al-Hadd*, falsely attributing to him the declaration of all prominent Ash’aris and those who interpret the attributes as disbelievers. However, anyone who reads *Ithbat al-Hadd* will find that Al-Dashti himself did not declare **Abu Ya’la Al-Hanbali** a disbeliever, even though he had many issues regarding the names and attributes of Allah. Similarly, he did not declare **Ibn Al-Zaghuni** a disbeliever, despite his problematic views on the issue of letters and sounds. In fact, Al-Dashti praised and commended them highly. This shows that Al-Dashti also distinguishes between general statements and specific individuals.

فلا يوجد غير هؤلاء ممن كفروا الأعيان واختاروا هذا القول الشاذ الذي يخالف محققي مذهب أهل السنة من أغلب الحنابلة وغيرهم.

كذلك يستدل المخالفون بالهروي الأنصاري صاحب رسالة ذم الكلام، ولي هنا وقفات.

أنا الحقيقة أتعجب من هؤلاء، تعصبوا على الأشاعرة وحاولوا قدر المستطاع أن يكفروهم، طيب أين أنتم عن الهروي رحمه الله؟ أم أن المسألة سوبر ماركت؟ أم أنها هوى لأنكم تحتاجون إلى نقولاته؟! ألم تقرأوا كتابه منازل السائرين غفر الله له؟

الرجل يقول بوحدة الشهود وعنده مشاكل في القدر ويقول بقول الجبرية وعنده مشاكل في مسألة الحكمة كذلك عنده غلو بالتصوف!

وإليكم طرفا من هذه الأمور:

قال شيخ الإسلام ابن ابن تيمية رحمه الله: «وشيخ الإسلام «يقصد الهروي»، وإن كان رحمه الله من أشد الناس مباينة للجهمية في الصفات، وقد صنف كتابه (الفاروق في الفرق بين المثبتة والمعطلة) وصنف كتاب (تكفير الجهمية) وصنف كتاب (ذم الكلام وأهله) وزاد في هذا الباب، حتى صار يوصف بالغلو في الإثبات للصفات، **لكنه في القدر على رأي الجهمية، نفاة الحكم والأسباب**».[1]

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(١) منهاج السنة النبوية «٥/ ٣٥٨».

False Claims Against the Imams of the Najdi Da’wah

Some claim that **Sheikh Abdulrahman bin Hasan bin Abdul Wahhab** or **Sheikh Hamad bin Nasir bin Mu’ammar** declared the Ash’aris as disbelievers by name! This, by Allah, is a laughable claim! Do they even read their works? **Abdulrahman bin Hasan** is one of the imams of the Da’wah who excused them the most! He invokes mercy upon **Al-Suyuti** and **Al-Sakhawi**, let alone his invocation of mercy upon **Ibn Hajar** and **Al-Nawawi**! The same applies to **Hamad bin Mu’ammar**—he invokes mercy upon **Al-Nawawi**! This means they also distinguish between general statements and specific individuals. Otherwise, would they invoke mercy upon those they consider disbelievers?

All of this is documented and well-known. Whoever wishes to verify it can refer to the treatise *Al-I’lam fi Iqalat ‘Ashrat al-A’lam* (The Announcement on the Excusal of Dozens of Prominent Scholars), which is available online and widely circulated. In fact, I challenge anyone to prove to me that there is a single scholar who declared the Ash’aris as disbelievers by name, other than **Al-Harawi** and his companions and followers from among some Hanbalis who participated in the fitnah (strife) that occurred between some Hanbalis and Ash’aris, such as **Ibn Mandah** and **Ibn Al-Hanbali**. No one other than these individuals declared specific Ash’aris as disbelievers, adopting this anomalous opinion that contradicts the majority of Hanbali scholars and others from Ahl al-Sunnah.

Similarly, opponents cite **Al-Harawi Al-Ansari**, the author of *Dhamm al-Kalam* (Condemnation of Theological Rhetoric). Here, I have some observations.

I am truly amazed at these individuals. They are fanatical against the Ash’aris and try their utmost to declare them disbelievers, yet they overlook **Al-Harawi**! Is this a matter of convenience? Or is it driven by personal bias because they need his quotes? Have they not read his book *Manazil al-Sa’irin* (The Stations of the Travelers)—may Allah forgive him? The man believed in the unity of witnessing (*wahdat al-shuhud*), had issues regarding predestination (*qadar*), held the views of the Jabriyyah (fatalists), and had problems regarding the issue of divine wisdom (*hikmah*). He also had extreme tendencies in Sufism! Here is a glimpse of these matters:

Sheikh al-Islam Ibn Taymiyyah said: "Sheikh al-Islam"—referring to **Al-Harawi** —"although he was one of the most vehement opponents of the Jahmiyyah regarding the attributes, and authored his book *Al-Faruq* (The Criterion) on the distinction between the affirmers and the negators, and wrote *Takfir al-Jahmiyyah* (Declaring the Jahmiyyah as Disbelievers) and *Dhamm al-Kalam wa Ahlihi* (Condemnation of Theological Rhetoric and Its People), and delved deeply into this topic to the point that he was described as extreme in affirming the attributes—yet, regarding predestination (*qadar*), he held the view of the Jahmiyyah, denying divine wisdom and causes." (1)

Reference:

(1) *Minhaj al-Sunnah al-Nabawiyyah*, Vol. 5, p. 1358.

وقال أيضا رحمه الله: «والحقيقة **فصاروا يوافقون جهما في مسائل الأفعال والقدر** وإن كانوا مكفرين له في مسائل الصفات كأبي إسماعيل الأنصاري الهروي صاحب كتاب «ذم الكلام» فإنه من المبالغين في ذم الجهمية لنفيهم الصفات. وله كتاب «تكفير الجهمية» ويبالغ في ذم الأشعرية مع أنهم من أقرب هذه الطوائف إلى السنة والحديث.

وربما كان يلعنهم. وقد قال له بعض الناس - بحضرة نظام الملك - أتلعن الأشعرية؟ فقال: ألعن من يقول: ليس في السموات إله ولا في المصحف قرآن ولا في القبر نبي. وقام من عنده مغضبا. ومع هذا فهو في مسألة إرادة الكائنات وخلق الأفعال: أبلغ من الأشعرية. **لا يثبت سببا ولا حكمة بل يقول: إن مشاهدة العارف** الحكم لا تبقى له استحسان حسنة ولا استقباح سيئة. والحكم عنده: هي المشيئة». (١)

قال شيخ الإسلام ابن تيمية رحمه الله في مجموع الفتاوى بعد كلام له على إبطال أن الله في كل مكان: «وإن قالوا بحلوله بذاته في قلوب العارفين كان هذا قولا بالحلول الخالص وقد وقع في ذلك طائفة من الصوفية حتى صاحب: «**منازل السائرين**» «في توحيده المذكور في آخر المنازل في مثل هذا الحلول؛ ولهذا كان أئمة القوم يحذرون من مثل هذا». (٢)

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(١) مجموع الفتاوى «١٤/ ٣٥٤».

(٢) مجموع الفتاوى «٥/ ٢٣٠».

He also said: "In reality, they ended up agreeing with **Jahm** (ibn Safwan) on matters of actions and predestination (*qadar*), even though they declared him a disbeliever regarding the attributes. For example, **Abu Isma’il Al-Ansari Al-Harawi**, the author of *Dhamm al-Kalam* (Condemnation of Theological Rhetoric), was one of the most extreme in condemning the Jahmiyyah for their denial of the attributes. He wrote a book titled *Takfir al-Jahmiyyah* (Declaring the Jahmiyyah as Disbelievers) and was excessive in condemning the Ash’aris, even though they are among the closest of these groups to the Sunnah and Hadith. He even went so far as to curse them. Once, someone asked him—in the presence of **Nizam al-Mulk**—'Do you curse the Ash’aris?' He replied, 'I curse whoever says there is no God in the heavens, no Quran in the Mushaf, and no Prophet in the grave.' Then he left angrily. Despite this, in the issue of the will of Allah regarding creation and the creation of actions, he went further than the Ash’aris. He did not affirm causes or wisdom, saying instead, 'When the gnostic (*arif*) witnesses divine decree, he no longer finds any good deed praiseworthy or any evil deed blameworthy.' For him, divine decree (*hukm*) is simply the divine will." (1)

Sheikh al-Islam Ibn Taymiyyah said about him in *Majmu’ al-Fatawa*, after discussing the invalidity of the belief that Allah is everywhere: "If they claim that His essence is present in the hearts of the gnostics (*arifin*), this is a pure belief in incarnation (*hulul*). Indeed, a group of Sufis fell into this, including the author of *Manazil al-Sa’irin* (The Stations of the Travelers), in his concept of unity mentioned at the end of the book, which resembles this belief in incarnation. This is why the imams of the people warned against such things." (2)

References:

(1) *Majmu’ al-Fatawa*, Vol. 14, p. 354.

(2) *Majmu’ al-Fatawa*, Vol. 5, p. 230.

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وقـال أيضـاً رحمه الله: «وحقيقـة قـول هـؤلاء يشـبه قـول قائـل: أن مـا قالـه

النصارى في المسيح حق وهو موجود لغيره من الأنبياء والأولياء؛ لكن ما يمكن التصريح به لأن صاحب الشرع لم يأذن في ذلك، **وكلام صاحب منازل السائرين** وأمثاله يشير إلى هذا وتوحيده الذي قال فيه:

ما وحد الواحد من واحد ... إذ كل من وحده جاحد

توحيد من يخبر عن نعته ... عارية أبطلها الواحد

توحيده إياه توحيده ... ونعت من ينعته لأحد». [1]

قال ابن خلدون رحمه الله: «ثم إن هؤلاء المتأخرين من المتصوفة المتكلمين في الكشف وفيما وراء الحس توغلوا في ذلك فذهب الكثير منهم إلى الحلول والوحدة كما أشرنا إليه وملئوا الصحف منه مثل الهروي في كتاب المقامات له وغيره «يقصد كتاب علل المقامات الذي كتبه ابو اسماعيل الهروي الانصاري» وتبعهم ابن العربي وابن سبعين وتلميذهما ابن العفيف وابن الفارض والنجم الإسرائيلي في قصائدهم. وكان سلفهم مخالطين للإسماعيلية المتأخرين من الرافضة الدائنين أيضا بالحلول وإلهية الأئمة مذهبا لم يعرف لأولهم فأشرب كل واحد من الفريقين مذهب الآخر. واختلط كلامهم وتشابهت عقائدهم. وظهر في كلام المتصوفة القول بالقطب ومعناه رأس العارفين.يزعمون أنه لا يمكن أن يساويه أحد في مقامه في المعرفة حتى يقبضه الله. ثم يورث مقامه لآخر من أهل العرفان». [2]

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(١) مجموع الفتاوى «٨/ ٣١٧».

(٢) تاريخ ابن خلدون «١/ ٦١٩» .

He also said: "The reality of their statement is similar to the claim of someone who says that what the Nasara said about Christ is true and applies to other prophets and saints. However, this cannot be explicitly stated because the Lawgiver (i.e., the Prophet, peace be upon him) did not permit it. The words of the author of *Manazil al-Sa'irin* (The Stations of the Travelers) and others like him point to this. His concept of unity (*tawhid*), in which he said:

'No one has truly unified the One, for whoever claims to have unified Him is a denier.

The unity of the One is the unity of the one who describes His attributes,

But the One has nullified these borrowed descriptions.

To unify Him is to unify Him alone,

And the description of the one who describes Him is for no one.'" (1)

Ibn Khaldun said: "Then, these later Sufis who spoke about mystical unveiling (*kashf*) and matters beyond the senses delved deeply into this, to the point that many of them adopted the beliefs of incarnation (*hulul*) and unity (*wahda*), as we have mentioned. They filled their writings with such ideas, like **Al-Harawi** in his book *Maqamat* (Stations), referring to *'Ilal al-Maqamat* (The Defects of the Stations) written by **Abu Isma'il Al-Harawi Al-Ansari**, and others like **Ibn Arabi**, **Ibn Sab'in**, his student **Ibn Al-'Afif**, **Ibn Al-Farid**, and **Al-Najm Al-Isra'ili** in their poems. Their predecessors were closely associated with the later Ismailis from among the Rafidah (extreme Shi'a), who also believed in incarnation and the divinity of the Imams—a belief unknown to their early figures. Thus, each group absorbed the beliefs of the other, their speech became mixed, and their doctrines resembled one another. In the speech of the Sufis, the concept of the *Qutb* (the Pole) emerged, meaning the head of the gnostics. They claimed that no one could match his rank in knowledge until Allah takes him, after which his rank is inherited by another from among the people of gnosis." (2)

References:

(1) *Majmu' al-Fatawa*, Vol. 8, p. 317.

(2) *Tarikh Ibn Khaldun*, Vol. 1, p. 619.

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وقال الإمام الذهبي رحمه الله: «قلت: خرج أبو إسماعيل خلقا كثيرا بهراة، وفسر القرآن زمانا، وفضائله كثيرة. وله في السوق كتاب منازل السائرين وهو كتاب نفيس في التصويف، ورأيت الاتحادية تعظم هذا الكتاب وتنتحله، وتزعم أنه على تصوفهم الفلسفي. وقد كان شيخنا ابن تيمية بعد تعظيمه لشيخ الإسلام يحط عليه ويرميه بالعظائم بسبب ما في هذا الكتاب. نسأل الله العفو» وله قصيدة في السنة، وله كتاب في مناقب أحمد بن حنبل، وتصانيف أخر».[1]

قال شيخ الإسلام ابن تيمية رحمه الله: «ولهذا قال طائفة من العلماء الالتفات إلى الأسباب شرك في التوحيد ومحو الأسباب أن تكون أسبابا نقص في العقل والإعراض عن الأسباب بالكلية قدح في الشرع وإنما التوكل المأمور به ما اجتمع فيه مقتضى التوحيد والعقل والشرع. فقد تبين أن من ظن التوكل من مقامات عامة أهل الطريق فقد غلط غلطا شديدا وإن كان من أعيان المشايخ **كصاحب «علل المقامات» وهو من أجل المشايخ «يقصد الهروي صاحب كتاب ذم الكلام ، فهو ايضا ألف كتاب علل المقامات»** وأخذ ذلك عنه صاحب «محاسن المجالس».

(١) تاريخ الإسلام «١٠/ ٤٩٠».

Imam Al-Dhahabi said: "I say: **Abu Isma'il** (Al-Harawi) trained many students in Herat, interpreted the Quran for a period, and his virtues are numerous. In the market, there is his book *Manazil al-Sa'irin* (The Stations of the Travelers), which is a valuable book on Sufism. I have seen the Ittihadiyyah (those who believe in the unity of existence) glorify this book and claim it

aligns with their philosophical Sufism. However, our Sheikh **Ibn Taymiyyah**, despite his respect for Sheikh al-Islam (Al-Harawi), criticized him severely and accused him of major errors due to what is in this book. We ask Allah for forgiveness." He also wrote a poem on the Sunnah, a book on the virtues of **Ahmad ibn Hanbal**, and other works. (1)

Sheikh al-Islam Ibn Taymiyyah said: "For this reason, a group of scholars said that turning to causes is shirk (polytheism) in tawhid (monotheism), and erasing the reality of causes is a deficiency in intellect. Completely disregarding causes is a flaw in the Shariah. The reliance (tawakkul) that is commanded is that which combines the requirements of tawhid, intellect, and the Shariah. It has thus become clear that whoever thinks reliance is among the stations of the general people of the path has made a grave mistake, even if they are among the prominent Sufi masters, like the author of *‘Ilal al-Maqamat* (The Defects of the Stations)." He is referring to **Al-Harawi**, the author of *Dhamm al-Kalam* (Condemnation of Theological Rhetoric), who also wrote *‘Ilal al-Maqamat*, and this was taken from him by the author of *Mahasin al-Majalis*. (2)

References:

(1) *Tarikh al-Islam*, Vol. 10, p. 490.

(2) *Majmu’ al-Fatawa*, Vol. 10, p. 490.

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وظهر ضعف حجة من قال ذلك لظنه أن المطلوب به حظ العامة فقط
وظنه أنه لا فائدة له في تحصيل المقصود وهذه حال من جعل الدعاء كذلك
وذلك بمنزلة من جعل الأعمال المأمور بها كذلك كمن اشتغل بالتوكل عن

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ما يجب عليه من الأسباب التي هي عبادة وطاعة مأمور بها؛ فإن غلط هذا في ترك الأسباب المأمور بها التي هي داخلة في قوله تعالى ﴿**فاعبده وتوكل علي**﴾ كغلط الأول في ترك التوكل المأمور به الذي هو داخل في قوله تعالى ﴿ **فاعبده وتوكل عليه**﴾». [(١)]

وقال شيخ الإسلام ابن تيمية رحمه الله أيضا عن الهروي رحمه الله: «وقد ذكر في كتابه منازل السائرين أشياء حسنة نافعة وأشياء باطلة، ولكن هو فيه ينتهي إلى الفناء في توحيد الربوبية ثم إلى التوحيد الذي هو حقيقة الإتحاد». [(٢)]

وقال أيضا رحمه الله: «وأما الفناء الذي يذكره صاحب المنازل فهو الفناء في توحيد الربوبية لا في توحيد الإلهية، وهو يثبت توحيد الربوبية مع نفي الأسباب والحكم كما قول القدرية المجبرة كالجهم بن صفوان ومن اتبعه والأشعري وغيره، وشيخ الإسلام «يقصد الهروي» وإن كان رحمه الله من أشد الناس مباينة للجهمية في الصفات وقد صنف كتابه الفاروق في الفرق بين المثبتة، والمعطلة وصنف كتاب تكفير الجهمية وصنف كتاب ذم الكلام وأهله وزاد في هذا الباب حتى صار يوصف بالغلو في الإثبات للصفات، لكنه في القدر على رأي الجهمية نفاة الحكم والأسباب والكلام في الصفات نوع والكلام في القدر نوع». [(٣)]

(١) مجموع الفتاوى «١٠/ ٣٥».
(٢) الفتاوى « ٣٤٢/ ٥».
(٣) الفتاوى « ٣٥٩/ ٥».

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The weakness of the argument of those who say this becomes apparent due to their assumption that what is sought is only for the benefit of the general public and that it holds no benefit for achieving the intended goal. This is similar to the case of someone who treats supplication (du'a) in the same way, or someone who treats the commanded acts of worship in the same manner, such as one who preoccupies themselves with reliance (tawakkul) while neglecting the necessary means that are acts of worship and obedience commanded by Allah. The mistake of this person in abandoning the commanded means, which are included in Allah's saying, *"So worship Him and rely upon Him"*

(Quran 11:123), is like the mistake of the first person in abandoning the commanded reliance, which is included in the same verse. (1)

Sheikh al-Islam Ibn Taymiyyah also said about **Al-Harawi**: "In his book *Manazil al-Sa’irin* (The Stations of the Travelers), he mentioned many good and beneficial things, as well as some false things. However, in it, he ultimately reaches the concept of annihilation (*fana*) in the unity of Lordship (*tawhid al-rububiyyah*), and then to the unity that is the reality of union (*ittihad*)." (2) He also said: "As for the annihilation (*fana*) mentioned by the author of *Manazil*, it is annihilation in the unity of Lordship, not in the unity of divinity (*tawhid al-ilahiyyah*). He affirms the unity of Lordship while denying causes and wisdom, like the Qadariyyah and Jabriyyah, such as **Jahm ibn Safwan** and those who followed him, **Al-Ash’ari**, and others. Sheikh al-Islam (Ibn Taymiyyah) is referring to **Al-Harawi**, who, despite being one of the most vehement opponents of the Jahmiyyah regarding the attributes and having authored books like *Al-Faruq* (The Criterion) on the distinction between the affirmers and the negators, *Takfir al-Jahmiyyah* (Declaring the Jahmiyyah as Disbelievers), and *Dhamm al-Kalam wa Ahlihi* (Condemnation of Theological Rhetoric and Its People), and delving deeply into this topic to the point of being described as extreme in affirming the attributes—yet, regarding predestination (*qadar*), he held the view of the Jahmiyyah, denying divine wisdom and causes. The discussion of attributes is one matter, and the discussion of predestination is another." (3)

References:

(1) *Majmu’ al-Fatawa*, Vol. 35, p. 100.

(2) *Majmu’ al-Fatawa*, Vol. 10, p. 3421.

(3) *Majmu’ al-Fatawa*, Vol. 15, p. 3590.

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بعد هذا العرض، ألا يتوجب على من يكفر الأشاعرة أن يكون صادقا ويكفر الهروي أيضا؟ أم أنه التلاعب والهوى والكيل بمكيالين؟ وقس على ذلك ابن حبان وابن خزيمة وابن الجوزي و قتادة السدوسي و عطاء بن ابي رباح وعكرمة وغيرهم، رحم الله الجميع.

نسال الله العافية من هذا المنهج المتناقض!

والهروي رحمه الله الذي يعتبر عمدة كل شخص يكفر الأشاعرة قد رد شيخ الإسلام ابن تيمية عليه و على طريقته هذه فقال أنه يبالغ في ذم الأشعرية مع أنهم من أقرب هذه الطوائف إلى السنة.[1]

وقال شيخ الإسلام ابن تيمية رحمه الله: «وفي الحنبلية أيضًا مبتدعة؛ وإن كانت البدعة في غيرهم أكثر، وبدعتهم غالبًا في زيادة الإثبات في حق الله وفي زيادة الإنكار على مخالفهم بالتكفير وغيره».[2]

هنا تطرق شيخ الإسلام ابن تيمية لقضية مهمة، ألا وهي الفتن التاريخية التي حدثت بين الأشاعرة والحنابلة، فصار الطرفان يحطان على بعضهما ويبالغان في ذلك، فيعني الحقيقة قول الهروي يعتبر شاذ و كان من منطلق عاطفي بسبب هذه الخصومات التاريخية غفر الله له، ولا يعني هذا أننا نقارنه بالأشاعرة لا شك أنه أفضل منهم، إنما لا يمكن أخذ منه حكم في هذه الباب!

(١) راجع مجموع مجموع الفتاوي (٨/ ٢٣٠).
(٢) [مجموع الفتاوى].

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After this presentation, shouldn't those who declare the Ash'aris as disbelievers be consistent and also declare **Al-Harawi** a disbeliever? Or is this merely manipulation, bias, and applying double standards? The same applies to **Ibn Hibban**, **Ibn Khuzaymah**, **Ibn Al-Jawzi**, **Qatadah Al-Sadusi**, **Ata ibn Abi Rabah**, **Ikrimah**, and others—may Allah have mercy on them all. We ask Allah for protection from this contradictory methodology!

Al-Harawi, who is considered the primary reference for those who declare the Ash'aris as disbelievers, was criticized by **Sheikh al-Islam Ibn Taymiyyah** for this approach. Ibn

Taymiyyah said that Al-Harawi exaggerated in condemning the Ash’aris, even though they are among the closest of these groups to the Sunnah. (1)

Sheikh al-Islam Ibn Taymiyyah also said: "Among the Hanbalis, there are also innovators, although innovation is more prevalent among others. Their innovation is mostly in excessive affirmation of Allah’s attributes and excessive denial, such as declaring others as disbelievers and similar actions." (2)

Here, **Sheikh al-Islam Ibn Taymiyyah** touches on an important issue, which is the historical conflicts that occurred between the Ash’aris and the Hanbalis. Both sides began to disparage each other and exaggerate in doing so. In reality, the statements of **Al-Harawi** are considered anomalous and were driven by emotional reactions due to these historical disputes—may Allah forgive him. This does not mean we equate him with the Ash’aris; undoubtedly, he is better than them. However, his rulings in this matter cannot be taken as authoritative!

References:

(1) See *Majmu’ al-Fatawa*, Vol. 8, p. 230.

(2) *Majmu’ al-Fatawa*.

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خصوصا أنه شذ على الأمة وخالف كل علماء أهل السنة المحققين!
فهذا الكلام يعتبر شاذا لا أثر له.

وفي هذا السياق نفسه يقول الإمام الذهبي كما نقل عنه [(١)]: «كما أن جماعة من علماء الأثر، بالغوا في الإثبات، وقبول الضعيف والمنكر ولهجوا بالسنة والإتباع. فحصل الشغب ووقعت البغضاء، وبدّع هذا هذا، وكفّر هذا هذا ونعوذ بالله من الهوى والمراء في الدين، وأن نُكفّر مسلماً مُوحّداً بلازم قوله، وهو يفرّ من ذلك اللازم، ويُنزّه ويُعظّم الرب».

وقال الإمام الذهبي ﷺ أيضًا: (وكان بين الأشعرية والحنابلة تعصب زائد يؤدي إلى فتنة وقيل وقال وصداع طويل فقام إليه (أي قام إلى أبي نعيم) أصحاب الحديث بسكاكين الأقلام وكاد الرجل يقتل). [(٢)]

وقال شيخ الإسلام ابن تيمية ﷺ: (ولما أظهرت كلام الأشعرى ورآه الحنبلية قالوا هذا خير من كلام الشيخ الموفق وفرح المسلمون باتفاق الكلمة وأظهرت ما ذكره ابن عساكر في مناقبه أنه لم تزل الحنابلة والأشاعرة متفقين إلى زمن القشيري فإنه لما جرت تلك الفتنة ببغداد تفرقت الكلمة). [(٣)] اهـ.

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(١) (الرد الوافر) لابن ناصر الدين (ص: ٤٨).
(٢) سير أعلام النبلاء في ترجمة الإمام أبي نعيم الأصبهاني الأشعري (١٧/ ٤٥٩).
(٣) مجموع الفتاوى (٣/ ٢٢٩).

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Especially since he deviated from the consensus of the Ummah and opposed all the verified scholars of Ahl al-Sunnah. Therefore, his statements are considered anomalous and hold no weight.

In this same context, **Imam Al-Dhahabi** said, as quoted: (1) "Just as a group of scholars of Athar (narrations) went to extremes in affirmation, accepting weak and rejected narrations, and

passionately adhered to the Sunnah and following it, turmoil arose, and enmity broke out. One side declared the other as innovators, and one side declared the other as disbelievers. We seek refuge in Allah from following desires and engaging in disputes in religion, and from declaring a monotheistic Muslim a disbeliever based on the implications of their statements, while they themselves flee from those implications and exalt and glorify the Lord."

Imam Al-Dhahabi also said: "There was excessive fanaticism between the Ash’aris and the Hanbalis, leading to fitnah (strife), endless disputes, and prolonged headaches. The people of Hadith rose against him (i.e., **Abu Nu’aym**) with the knives of their pens, and the man was almost killed." (2)

Sheikh al-Islam Ibn Taymiyyah said: "When I presented the statements of **Al-Ash’ari** and the Hanbalis saw them, they said, 'This is better than the statements of Sheikh Al-Muwaffaq,' and the Muslims rejoiced at the unity of the word. I also highlighted what **Ibn Asakir** mentioned in his virtues, that the Hanbalis and Ash’aris were united until the time of **Al-Qushayri**. When that fitnah occurred in Baghdad, the unity was shattered." (3)

References:

(1) *Al-Radd al-Wafir* by Ibn Nasir al-Din, p. 48.

(2) *Siyar A’lam al-Nubala*, in the biography of Imam Abu Nu’aym Al-Asbahani Al-Ash’ari, Vol. 17, p. 459.

(3) *Majmu’ al-Fatawa*, Vol. 3, p. 229.

والبعض يستدل بابن منده رحمه الله ليكفر كل أعيان الأشاعرة بلا استثناء،

وهذا من الغلط، لأننا بيّنا مرارا أن الأشاعرة والحنابلة في زمن الهروي رحمه الله

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كانت بينهم فتن شديدة مما حملهم على تكفير بعضهم وظلم بعضهم بل ووصل هذا إلى الضرب وسفك الدماء وقد علق على هذه الفتن شيخ الإسلام ابن تيمية والإمام الذهبي عدة تعليقات، والإمام ابن منده عاش في زمن الهروي وتوفي في نفس السنة التي ولد فيها الهروي، ومعلوم الشدة التي كانت بين ابن منده وابو نعيم الاصبهاني الاشعري والطعونات المتبادلة، فرحم الله الجميع.

ومما يدل على أن ابن منده رحمه الله كان مشاركا في الفتنة هو كلام الإمام الذهبي رحمه الله الآتي:

جاء في سير إعلام النبلاء[1] للإمام الذهبي رحمه الله، علق الذهبي على انتقاد أحد الأشاعرة لابن منده فقال: (قلت: لا نعبأ بقولك في خصمك للعداوة السائرة، كما لا نسمع -أيضا- قوله فيك، فلقد رأيت لابن منده حطا مقذعا على أبي نعيم وتبديعا، وما لا أحب ذكره، وكل منهما فصدوق في نفسه، غير متهم في نقله بحمد الله).

وأبو نعيم -بالمناسبة- أحد أعلام الأشاعرة.

Some people cite **Ibn Mandah** to declare all Ash'aris without exception as disbelievers, and this is a mistake. We have repeatedly clarified that during the time of **Al-Harawi**, there were intense conflicts between the Ash'aris and the Hanbalis, which led them to declare each other as disbelievers and even wrong one another. This escalated to physical violence and bloodshed. **Sheikh al-Islam Ibn Taymiyyah** and **Imam Al-Dhahabi** have commented on these conflicts multiple times. **Ibn Mandah** lived during the time of Al-Harawi and died in the same year Al-Harawi was born. It is well-known how severe the disputes were between **Ibn Mandah** and **Abu Nu'aym Al-Asbahani Al-Ash'ari**, with mutual accusations and attacks—may Allah have mercy on them all.

What indicates that **Ibn Mandah** was involved in these conflicts is the following statement by **Imam Al-Dhahabi**:

In *Siyar A’lam al-Nubala* (1), **Imam Al-Dhahabi** commented on an Ash’ari’s criticism of **Ibn Mandah**, saying: "I say: We do not care about your statement against your opponent due to the existing enmity, just as we do not listen to his statement against you. I have seen **Ibn Mandah** harshly criticize **Abu Nu’aym**, declaring him an innovator and saying things I prefer not to mention. Both of them are truthful in themselves and not accused of dishonesty in their narrations, praise be to Allah."

By the way, **Abu Nu’aym** is one of the prominent Ash’ari scholars.

Reference:

(1) *Siyar A’lam al-Nubala*, Vol. 17, p. 29.

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وقال الذهبي رحمه الله أيضا: (قلت: ربما آل الأمر بالمعروف بصاحبه إلى

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الغضب والحدة، فيقع في الهجران المحرم، وربما أفضى إلى التكفير والسعي

في الدم، وقد كان أبو عبد الله وافر الجاه والحرمة إلى الغاية ببلده، وشغب

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على أحمد بن عبد الله الحافظ بحيث إن أحمد اختفى).

وقال أيضا رحمه الله: (وإذا روى الحديث وسكت، أجاد، وإذا بوب أو تكلم من عنده، انحرف، وحرفش بلى ذنبه وذنب أبي نعيم أنهما يرويان الأحاديث الساقطة والموضوعة، ولا يهتكانها، فنسأل الله العفو).

بل زاد الإمام الذهبي على ذلك فقال رحمه الله عن ابن منده رحمه الله: «أطلق عبارات بدعه بعضهم بها، الله يسامحه، وكان زعرا على من خالفه، فيه خارجية، وله محاسن، وهو في تواليفه حاطب ليل، يروي الغث والسمين، وينظم رديء الخرز مع الثمين».(١)

وهذه زلة منه رحمه الله وغفر له و في النقل عن الذهبي أعلاه يشير إلى شدته وتسرعه هذا، فلا يمكن ولا يصح ولا يستقيم أن يستدل بعض من بهم وسواس التكفير بكلام ابن منده! فقوله هذا قد تعقبه العلماء المحققين ولم يقروه عليه!

وبناءً على ما سبق لا يمكن أخذ حكم ابن منده على الأشاعرة ونقول أنه اجتهد فأخطأ غفر الله له، بسبب الخصومة التي كانت موجودة بين الحنابلة والأشاعرة في تلك الحقبة و بسبب مخالفة كلام ابن مندة لاجماع أهل السنة بعدم إكفار علماء الأشاعرة.

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(١) سير أعلام النبلاء (١٣/ ٤٦٠).

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Al-Dhahabi also said to him: "I said perhaps the matter of enjoining good leads its practitioner to anger and harshness, resulting in forbidden abandonment, and it might even lead to takfir (excommunication) and seeking bloodshed. Abu Abdullah had immense status and respect in his country, yet he caused such turmoil for Ahmad bin Abdullah al-Hafiz that Ahmad went into hiding."

He also said: "When he narrated a hadith and remained silent, he did well, but when he categorized or spoke from his own opinion, he deviated and erred. Indeed, his sin and the sin of Abu Nu'aym is that they both narrated weak and fabricated hadiths without criticizing them, so we ask Allah for forgiveness."

Imam al-Dhahabi went further and said about Ibn Mandah: "He made statements that some considered heretical—may Allah forgive him. He was harsh toward those who opposed him, displaying a Kharijite-like attitude. He had merits, but in his writings, he was like a night gatherer, narrating both the weak and the strong, mixing the poor with the valuable." (1)

This was a mistake on his part, and may Allah forgive him. In the narration from al-Dhahabi above, it points to his severity and hastiness. Therefore, it is neither permissible nor correct to use the words of Ibn Mandah as evidence for those who suffer from the obsession of takfir (excommunication). His statement has been critiqued by verified scholars, and they did not approve of it.

Based on the above, it is not possible to take Ibn Mandah's ruling on the Ash'aris and say that he made an ijtihad (independent reasoning) and erred—may Allah forgive him—due to the enmity that existed between the Hanbalis and the Ash'aris during that era, and because his statement contradicts the consensus of Ahl al-Sunnah regarding not excommunicating Ash'ari scholars.

Reference:

(1) "Siyar A'lam al-Nubala" (13/460).

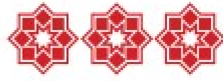
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فلا نستطيع أخذ حكمه أو أخذ حكم الهروي أو أصحابهم من بعض

الحنابلة من اتباعهم وممن نقل الهروي كلامهم في رسالة ذم الكلام في هذا الباب لمخالفة هذا القول لمذهب محققي مذهب أهل السنة و بل مشهور مذهب الحنابلة أنفسهم، ويمكنكم التأكد من موقف مشاهير الحنابلة أنفسهم ممن خدموا المذهب الحنبلي وعليهم العهدة في تقرير المعتمد من المذهب بترحمهم على مشاهير الأشاعرة في مواطن متعددة.

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So we cannot take his ruling, or the ruling of Al-Harawi or his companions, from some of the Hanbalis who follow them or from those who transmitted Al-Harawi's words in his treatise condemning theological discourse in this matter, because this statement contradicts the doctrine of the verified scholars of the Ahl al-Sunnah (People of the Sunnah). In fact, it is well-known that the doctrine of the Hanbalis themselves is contrary to this. You can verify the stance of the prominent Hanbalis themselves, those who served the Hanbali school and are responsible for determining the authoritative positions within the school, by noting their invocation of mercy upon prominent Ash'aris in various contexts.

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فصل

تناقض المتمسحين بكلام السلف

هـؤلاء يتصرفـون بشـكل يتعجـب منـه المـرء الحقيقـة، ينسـخون عـشرات النقـولات بـدون فهـم أي شيء وبـدون مراعـاة لـوازم فهمهـم هـذا، الآن أنتـم نقلتـم قـولا فيـه تكفـير للجهميـة وقلتـم بنـاءا عليـه كفرنـا الأشـاعرة ضاربـين بمنهـج أهـل السـنة والجماعـة بالتكفـير عـرض الحائـط، طيـب هـل فاتكـم أنـه في النقـولات التـي تنقلونهـا لفظـة ومـن لم يكفرهـم فهـو كافـر؟

فلـماذا تتورعـون عمـن لم يكفرهـم؟ كونـوا صادقـين مـع أنفسـكم والتزمـوا بمنهجكـم! أم أن المسـألة تلاعـب؟ أم أنـه الآن صـار منهـج أهـل السـنة حـاضرا في معـرض الـكلام عـن المتوقـف والعـاذر فقـط؟ ماهـذا الضـلال والعيـاذ بـالله!

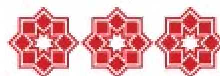
عـلى سـبيل المثـال لا الحـصر، يتشـدق الكثـير منهـم بنقـل الإمـام حـرب الكرمـاني، لكـن هـل فاتهـم أنـه في النقـل ذاتـه تكفـير لمـن لا يكفـر الواقفـة؟ وسـبق أن نقلنـا كلام الإمـام أحمـد في بعـض طوائـف الواقفـة.

فإمـا أن تتوبـوا مـن بدعتكـم هـذه وتلتزمـوا بمنهـج أهـل السـنة والجماعـة بالتكفـير والحكـم عـلى المعـين، أو تتشـجعوا وتلتزمـوا بلـوازم مذهبكـم البدعـي!

وهـذه هديـة للغـلاة ، ولـن أكتـب توجيهـا حـول هـذا الـكلام، أريـد أن أعطيهـم صدمـة :)

قـال القـاضي أبـو يعـلى الحنبـلي رحمه الله: (وقـال -الإمـام- في روايـة أبي طالـب:

مـن قـال: القـرآن مخلـوق؛ فهـو كافـر، ومَـنْ لا يكفـر مـن قـال القـرآن مخلـوق فـلا نكفـره، وكذلـك نقـل المـروذي في قـوم بطرسـوس يكفـرون مـن لا يكفـر، فقـال: مـا سـمعت في هـذا شـيئًا). مـن كتـاب الروايتـين والوجهـين.



Chapter: The Contradiction of Those Who Cling to the Words of the Salaf

These individuals behave in a manner that truly astonishes one. They copy dozens of quotations without understanding anything and without considering the implications of their understanding. Now, you have cited a statement that declares the Jahmiyyah as disbelievers and, based on that, you have declared the Ash'aris as disbelievers, disregarding the methodology of Ahl al-Sunnah wa al-Jama'ah regarding takfir (declaring someone a disbeliever). Well, did it escape your notice that in the quotations you cite, there is also the phrase: "And whoever does not declare them as disbelievers is himself a disbeliever"?

So why do you hesitate to declare as disbelievers those who do not declare them as such? Be honest with yourselves and adhere to your own methodology! Or is this matter just a game? Or has the methodology of Ahl al-Sunnah now become relevant only when discussing those who remain silent or make excuses? What is this misguidance, we seek refuge in Allah! For example, many of them boastfully cite Imam Harb al-Kirmani, but did it escape them that in the very same citation, there is a declaration of disbelief against those who do not declare the Waqifah as disbelievers? We have previously cited the words of Imam Ahmad regarding some groups of the Waqifah.

So either repent from this innovation of yours and adhere to the methodology of Ahl al-Sunnah wa al-Jama'ah in matters of takfir and judging individuals, or be courageous and commit to the implications of your innovated doctrine!

And this is a gift for the extremists, and I will not write any guidance regarding this statement. I want to give them a shock

Al-Qadi Abu Ya'la al-Hanbali said: (And the Imam - in the narration of Abu Talib:

Whoever says: "The Quran is created" is a disbeliever, and whoever does not declare as a disbeliever the one who says "The Quran is created," we do not declare them as disbelievers. Similarly, Al-Marwazi reported regarding a group in Tarsus who would declare as disbelievers those who did not declare others as disbelievers, and he said:

"I have not heard anything about this."

From the book *Al-Riwayatain wa Al-Wajhain*.

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فصل

التفريق بين متقدمي الأشاعرة ومتأخريهم

ذكرنا مرارا أننا لا نسلم لأحد أن النووي وابن حجر العسقلاني من الأشاعرة، لكننا نقر بخطأهم في تأويل الصفات.

وعليه، الكلام التالي لا علاقة لها بهما.

والكلام الذي أن نريد أن نقوله بأننا نقر ونعترف أن الأشاعرة المتقدمين خير من المتأخرين اعتقادا بل وحتى سلوكا.

والحقيقة أن بعض الأشاعرة المتأخرين كان حربا على أهل السنة! مثل الرازي والغزالي و السبكي «الأب والإبن أيضا» والكوثري و البكري و ابن مخلوف وغيرهم وأنا لا أرتضي طريقة أي واحد من هؤلاء، ولولا توبة الغزالي و الرازي لما اعتذرت لهما.

والمسألة عندنا ليست رياضيات، الأشاعرة أنفسهم يتفاضلون فيما بينهم، فالأفضل مناقشة الأعيان كأفراد لا مناقشة الطوائف وتحميل كل أعيانها جريرة غيرهم!

فمثلا الشهرستاني والقرطبي و الخطيب البغدادي خير من الف سبكي وسيوطي، وقس على ذلك.

كما أن المنتسبين للسنة أيضا يتفاضلون! فعندنا ما شاء الله جامية ومداخلة و سرورية وإخونجية و حدادية و هلم جرا! وكل واحد من هؤلاء

لو تفرد فيه رسالة مستقلة لما شفيت غليلك به! ولا حول ولا قوة إلا بالله!



Chapter: Distinguishing Between Early and Later Ash'arites

We have mentioned repeatedly that we do not concede to anyone that Al-Nawawi and Ibn Hajar Al-Asqalani are Ash'arites. However, we acknowledge their errors in interpreting the divine attributes. Therefore, the following discussion does not pertain to them.

What we aim to say is that we acknowledge and admit that the early Ash'arites were better than the later ones in terms of belief and even behavior. In fact, some of the later Ash'arites, such as Al-Razi, Al-Ghazali, Al-Subki (both father and son), Al-Kawthari, Al-Bakri, Ibn Makhluf, and others, were hostile toward Ahl al-Sunnah. I do not approve of the approach of any of these individuals, and were it not for the repentance of Al-Ghazali and Al-Razi, I would not have excused them.

For us, the issue is not a matter of mathematics. The Ash'arites themselves vary in merit among themselves. It is better to discuss individuals as individuals rather than discussing sects and attributing the faults of some to all their members!

For example, Al-Shahrastani, Al-Qurtubi, and Al-Khatib Al-Baghdadi are better than a thousand Subkis and Suyutis, and so on. Similarly, those who affiliate themselves with Ahl al-Sunnah also vary in merit! Among us, by the will of Allah, there are Jami'is, Madkhalis, Sururis, Ikhwanis, Haddadis, and so on. Each of these groups, if discussed individually in a separate treatise, would not suffice to fully address their issues—and there is no power nor strength except in Allah!

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فصل

في مسألة التوبة

مما يمكن أن يعتذر لبعضهم أي الأشاعرة، أن بعضهم قد نقلت عنهم توبة عما كانوا عليه.

منهم الغزالي والرازي ثبتت توبتهما كما نقل ذلك الإمام ابن كثير وشيخ الإسلام ابن تيمية والإمام الذهبي وذكر ابن ابي العز في شرح الطحاوية توبة الغزالي كذلك نقل شيئا من ذلك في تاريخ نيسابور وهذا منشور بالنت ومشهور يراجعه من أراد، كذلك ذكر طرف منه في رسالة الإعلام بإقالة عثرات الإعلام.

كذلك نقل الشيخ المعلمي في رسالة القائد و غيره توبة الجويني ونقل شيخ الإسلام ابن تيمية طرفا من ذلك كذلك نقلها أبو الفتح الطبري كما في تاريخ الإسلام للذهبي و ابن الجوزي نقلها عن الجويني أيضا وإن لم يكن الجويني عاد الى منهج السلف العودة المرجوة و تعلمون ما قيل عنه في قضية التفويض، لكنه تحول إلى طريقة خير من تلك التي كان عليها.

وللفائدة: نقل الحافظ ابن حجر مذاهب الناس في صفات الله نقل عن الجويني رحمه الله قوله كما في رسالته النظامية: «والذي نرتضيه رأياً ونَدين الله به: عقيدة اتباع سلف الأمة للدليل القاطع على أن إجماع الأمة حجة. فلو كان تأويل هذه الظواهر حتماً

فلا شك حينئذ أن يكون اهتمامهم به فوق اهتمامهم بفروع الشريعة، وإذا انصرم عصر الصحابة والتابعين على الاضطراب عن التأويل كان ذلك هو الوجه المتبع». [١]

كذلك اشتهرت توبة الباقلاني رحمه الله كما قرر ذلك بنفسه في كتابه التمهيد وكتابه الإبانة وقد نقل طرفا من كلامه شيخ الإسلام ابن تيمية في الفتوى الحموية الكبرى.

كذلك اشتهرت توبة الحافظ ابن حجر العسقلاني رحمه الله كما ذكر هو بنفسه في كتابه فتح الباري [٢] لما بين عقيدة السلف في الصفات و الموقف منها وبين انها عقيدته وانه عليها.

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Chapter: On the Issue of Repentance

It is possible to excuse some of the Ash'arites, as reports have been transmitted indicating that some of them repented from their previous positions. Among them are Al-Ghazali and Al-Razi, whose repentance has been confirmed, as reported by Imam Ibn Kathir, Shaykh al-Islam Ibn Taymiyyah, and Imam Al-Dhahabi. Ibn Abi al-‘Izz also mentioned Al-Ghazali’s repentance in his explanation of *Al-Tahawiyyah*. Similarly, some of this has been transmitted in the *History of Nishapur*, and it is published and well-known online for those who wish to review it. A portion of this is also mentioned in the treatise *Al-I’lam bi Iqalat ‘Utharat al-A’lam*.

Likewise, Shaykh al-Mu’allimi transmitted the repentance of Al-Juwayni in his treatise *Al-Qa’id* and elsewhere. Shaykh al-Islam Ibn Taymiyyah also mentioned part of this, and Abu al-Fath al-Tabari transmitted it, as found in *The History of Islam* by Al-Dhahabi. Ibn al-Jawzi also reported it from Al-Juwayni, even though Al-Juwayni did not fully return to the methodology of the Salaf as hoped, and you are aware of what was said about him regarding the issue of *tafwid* (delegating the meaning of Allah’s attributes). However, he shifted to a better path than the one he was previously on.

For further benefit: Al-Hafiz Ibn Hajar transmitted the various schools of thought regarding the attributes of Allah and quoted Al-Juwayni as saying in his *Risalah al-Nizamiyyah*: “What we adopt as our opinion and worship Allah with is the creed of following the Salaf of the Ummah, due to the decisive evidence that the consensus of the Ummah is a proof. If the interpretation of these apparent texts were obligatory, there is no doubt that their concern with it would have surpassed their concern with the branches of the Shari’ah. Since the era of the Companions and the Tabi’in passed without engaging in such interpretations, that is the approach to be followed.” (1)

Similarly, the repentance of Al-Baqillani is well-known, as he himself affirmed it in his books *Al-Tamhid* and *Al-Ibanah*. Shaykh al-Islam Ibn Taymiyyah also quoted part of his statements in the *Fatwa al-Hamawiyyah al-Kubra*.

Likewise, the repentance of Al-Hafiz Ibn Hajar al-Asqalani is well-known, as he himself mentioned in his book *Fath al-Bari* (2), where he clarified the creed of the Salaf regarding the attributes and his stance on it, affirming that it was his creed and that he adhered to it.

References:

(1) Refer to Fath al-Bari 13/390 and Al-Risalah al-Nizamiyyah 23, as cited in the Encyclopedia of Ahl al-Sunnah 1/448.

(2) Volume 13.

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قال ابن حجر العسقلاني رحمه الله: «وذهب أئمة السلف إلى الانكفاف عن التأويل وإجراء الظواهر على مواردها وتفويض معانيها إلى الله تعالى والذي نرتضيه رأيا وندين الله به عقيدة اتباع سلف الأمة للدليل القاطع على أن إجماع الأمة حجة فلو كان تأويل هذه الظواهر حتما لا وشك أن يكون اهتمامهم به فوق اهتمامهم بفروع الشريعة وإذا انصرم عصر الصحابة والتابعين على الإضراب عن التأويل كان ذلك هو الوجه المتبع انتهى، وقد تقدم النقل عن أهل العصر الثالث وهم فقهاء الأمصار كالثوري والأوزاعي ومالك والليث ومن عاصرهم وكذا من أخذ عنهم من الأئمة

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فكيف لا يوثق بما اتفق عليه أهل القرون الثلاثة وهم خير القرون بشهادة صاحب الشريعة». [1]

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كذلك اشتهرت توبة الحافظ النووي رحمه الله كما في الرسالة الشهيرة الحروف والأصوات وان كان البعض يسشكل عليها رغم انه تم اثبات انها ثابتة عنه وعن احد طلابه المسمى شمس الدين البعلبكي حصل عليها وجادة عن شيخه النووي كذلك يثبت الرسالة للنووي ابن طولون الشهير.

وبالمناسبة، الدكتور بشار معروف محقق الكتب اعترف أنه أخطأ ونسب للإمام الذهبي رحمه الله أنه قال عن النووي أنه أشعري، وكان صاحب العبارة في الحقيقة هو السبكي الاشعري، وخرج بصوتية يذكر هذا.

فلا يصح بعد الآن أن ينسب أحدهم للذهبي قوله عن النووي أنه أشعري

فعمدتكم في هذا بشار عواد محقق الكتاب نفسه وقد تراجع واعترف!

وهذه ليست معلومة جديدة بالمناسبة، فالجامي الأردني مشهور حسن ال سلمان صرح بأنه وجد في بعض الطبعات الهندية أن العبارة كانت للسبكي وليست للذهبي لكن لم تشتهر المسألة إلا عند مناظرة السروري حسن الحسيني مع الحدادي محمد بن شمس الدين.

Ibn Hajar al-Asqalani said: "The imams of the Salaf (early generations) inclined toward refraining from interpretation (ta'wil) and taking the apparent meanings (dhawahir) at face value, while delegating their true meanings to Allah Almighty. The opinion we adopt and the creed we uphold before Allah is to follow the way of the Salaf of the Ummah, based on the decisive evidence that the consensus of the Ummah is a proof. If interpreting these apparent meanings were obligatory, they would have prioritized it over the branches of Shari'ah. Since the era of the Companions and the Followers passed without engaging in such interpretation, this is the path to be followed." End quote. Earlier, it was reported from the people of the third generation, who were the jurists of the regions, such as al-Thawri, al-Awza'i, Malik, al-Layth, and their contemporaries, as well as those who learned from them among the imams.

So how can one not trust what the people of the first three centuries agreed upon, given that they are the best of generations, as testified by the Prophet (peace be upon him)? (1)

Similarly, the repentance of al-Hafiz al-Nawawi is well-known, as mentioned in the famous treatise *al-Huruf wa al-Aswat* (Letters and Sounds), although some have raised doubts about it. However, it has been proven that it is authentically attributed to him and to one of his students named Shams al-Din al-Ba'labakki, who received it through a chain of transmission from his teacher al-Nawawi. The treatise is also confirmed to be by al-Nawawi by the famous Ibn Tulun. By the way, Dr. Bashar Awwad Ma'ruf, the editor of several books, admitted that he made a mistake by attributing to Imam al-Dhahabi the statement that al-Nawawi was an Ash'ari. In reality, the one who made that statement was al-Subki, the Ash'ari. Dr. Bashar issued an audio recording acknowledging this. Therefore, it is no longer valid to attribute to al-Dhahabi the claim that al-Nawawi was an Ash'ari. Your reference in this matter is Bashar Awwad, the editor of the book himself, who has retracted and admitted his error! This is not new information, by the way. The Jordanian scholar Mashhur Hasan Al Salman stated that he found in some Indian editions that the statement was attributed to al-Subki and not al-Dhahabi, but this did not become widely known until the debate between al-Saruri Hasan al-Husayni and al-Haddadi Muhammad ibn Shams al-Din.

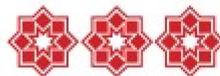
Reference:

(1) Fath al-Bari (13/407 – 408).

- وللإستزادة في مسألة التوبة راجعوا رسالة توبة أعلام الأشاعرة وهي

- منشورة على النت ورسالة الإعلام في إقالة عثرات الأعلام.

ولا يجوز لأي أحد أن يطعن بالتائبين فهذا عمل الفجرة والمنافقين «لأن التائب من الذنب كما لا ذنب له»، والمسلم يحرص على إثبات توبة الناس ويرجوا هدايتهم لا أن يتكلف بالتشغيب على ذلك لأن هذا يدل على غل وحقد و فساد طوية وسوء نية!



For further elaboration on the issue of repentance, refer to the treatise *Tawbat A'lam al-Ashā'irah* (The Repentance of the Prominent Ash'aris), which is published online, and the treatise *al-I'lam fi Iqalat 'Atharat al-A'lam* (The Notification Regarding the Excusing of the Mistakes of Prominent Figures).

It is not permissible for anyone to disparage those who repent, as such behavior is characteristic of the wicked and hypocrites. "For the one who repents from sin is like one who has no sin." A Muslim should strive to affirm the repentance of others and hope for their guidance, rather than burdening themselves with casting doubt on it. Doing so indicates malice, grudges, corrupt intentions, and ill will!

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فصل

كثرة الكلام حول مصطلح إطلاق لفظة الإمامة على البعض أو الإعتراض على الثناء عليهم بشكل عام

والجواب: أن هذا يختلف باختلاف الحال والأشخاص، فمن عُرف بكثرة الصدق والصواب، وموافقة الكتاب والسنة، ومجانبة أهل البدع في أصولهم، وأخطأ في عدة مسائل، فإنه يردّ عليه في ذلك، دون الانتقاص من قدره، وفي مثل هؤلاء يقال: إذا بلغ الماء قلتين لم يحمل الخبث، وكفى بالمرء نبلًا أن تعدَّ معايبه، ومن ذا الذي ما ساء قطّ؟ وذكرنا آنفا أن الأشاعرة أو متأولي الصفات عموما يتفاضلون وليسوا على حال واحدة، فالمسألة تعتمد، ولكل مقام مقال، والنقد شيء والإسقاط شيء آخر فالبعض يتخذ النقد العلمي ذريعة للإسقاط الكامل!

كذلك إنصافا وعدلا، الكلام في حق السيوطي وابن حجر المكي الهيتمي «وهذا يختلف عن العسقلاني فلا تخلطوا»، و السخاوي، أيسر وأسهل من غيرهم، فهؤلاء الملاحظات التي وقعوا بها أعظم وأشد من غيرهم بكثير (وأنا عن نفسي أكفر الهيتمي لأنه قبوري ومشرك).

أما الكلام في الشاطبي والقرطبي و الشهرستاني وابن فورك و الخطيب البغدادي والنووي وابن حجر العسقلاني و الألوسي والشوكاني وابن حزم ومثل هؤلاء بمن عرف بخدمته للدين لا نرتضيه وإن أراد ناقد أن ينقد نقدا علميا ليكن بأدب ودون إسقاط ، وليعرف كل امرء قدره.

Chapter: The Abundance of Discourse Regarding the Use of the Term "Imam" for Some Individuals or Objecting to Praising Them in General

The answer is that this varies depending on the situation and the individuals in question. For someone known for their frequent truthfulness, correctness, adherence to the Quran and Sunnah, and distancing themselves from the people of innovation in their fundamental beliefs, but who has erred in several matters, their errors should be addressed without diminishing their status. Regarding such individuals, it is said: "When water reaches two qullahs (a certain volume), it does not carry impurity." It is enough honor for a person that their faults are counted. And who is the one who has never erred?

We mentioned earlier that the Ash'aris or those who interpret the divine attributes generally vary in their standings and are not all the same. The matter depends on the context, and each situation requires its own appropriate response. Criticism is one thing, and completely discrediting someone is another. Some people use scholarly criticism as a pretext for total dismissal.

Similarly, speaking fairly and justly about individuals like al-Suyuti and Ibn Hajar al-Makki al-Haytami—who is different from al-Asqalani, so do not confuse the two—and al-Sakhawi is easier and simpler than with others. The observations made about them are far greater and more severe than with others. (Personally, I consider al-Haytami a disbeliever because he is a grave-worshipper and a polytheist.)

As for discussing figures like al-Shatibi, al-Qurtubi, al-Shahristani, Ibn Furak, al-Khatib al-Baghdadi, al-Nawawi, Ibn Hajar al-Asqalani, al-Alusi, al-Shawkani, Ibn Hazm, and others like them—those known for their service to the religion—we do not approve of discrediting them. If a critic wishes to critique them, let it be done with etiquette and without complete dismissal. Let everyone know their own worth.

As for those who repented, as mentioned in the previous pages, even if their past mistakes were significant, it is not permissible to speak ill of them.

Moreover, we are content with what the scholars have said in describing these individuals about whom people differ regarding the title of "Imam." In any case, arguing over this is of no benefit and does not lead to any practical outcome. If someone is hesitant to use the term "Imam" for any of these individuals, that is their own affair. However, what we object to is the complete dismissal,

injustice, depriving people of their rights, and seeking out slips and mistakes to use them as a means of belittlement instead of engaging in polite, scholarly criticism.

فصل

قول البعض الأشاعرة يكفرونكم، لماذا تدافعون عنهم؟

نقول أن هذا ليس دفاعًا عن طائفة بعينها، ولكنه دفاع عن منهج السلف وقواعد العلم والأحكام الشرعية وعن منهج أهل السنة والجماعة في التكفير والحكم على المعين، فالمسألة ليست بالعواطف، ولسنا أطفالا! الأمر دين! فالتكفير حكم شرعي وحق لله تعالى، وليس من باب العقوبة بالمثل، فالخوارج كانوا يكفِّرون الصحابةَ، ومع ذلك لم يكفِّرهم الصحابةُ، ثم من اين لكم أن علماء المسلمين سواء كان النووي والعسقلاني أو غيرها من الأسماء الشهيرة يكفرون أهل السنة بأعيانهم؟ بل المسألة عند أكثرهم فيها عذر و نحو ذلك وإن كنا لا ننكر وجود الغلاة بينهم كصاحب الجوهرة الذي نص على تكفير الأعيان لكن هذه حالة شاذة، ونعيد ونكرر الاشاعرة أنفسهم ليسوا على حال واحدة! المتنسبون للسلفية أنفسهم مختلفون وبينهم حرب طاحنة! و يتكلمون في بعضهم! وما أكثر تياراتهم! فما بالك بالأشاعرة أو متأولي الصفات عموما؟ لا يصح أن يتم اتهامهم جميعا بتكفير كل أعيان أهل السنة! فهذا من الظلم فضلا عن أنه من الكذب!

ثم إن الذب عن عرض أخينا المسلم هي فضيلة وليست منقصة!

فقد جاء في سنن الترمذي و مسند أحمد قوله ﷺ: «**مَن ردَّ عن عِرضِ أخيه ردَّ اللهُ عن وجهِه النَّارَ يومَ القيامةِ**» فما بالك إن كان هذا الذي ندافع عنه عالما من علماء المسلمين؟

Chapter: Some Say, "The Ash'aris Declare You Disbelievers, So Why Do You Defend Them?"

We say that this is not a defense of a specific group, but rather a defense of the methodology of the Salaf (early predecessors), the principles of knowledge, the rulings of Shari'ah, and the approach of Ahl al-Sunnah wa al-Jama'ah regarding takfir (declaring someone a disbeliever) and judging individuals. The matter is not about emotions, and we are not children! This is about religion! Takfir is a Shari'ah ruling and a right belonging to Allah Almighty, not a form of reciprocal punishment. The Khawarij declared the Companions disbelievers, yet the Companions did not declare them disbelievers in return.

Moreover, where do you get the idea that Muslim scholars, whether al-Nawawi, al-Asqalani, or other famous names, declared the individuals of Ahl al-Sunnah disbelievers? In fact, most of them excused such individuals or held similar views. While we do not deny the existence of extremists among them, such as the author of *al-Jawharah*, who explicitly declared individuals disbelievers, this is an exceptional case. We repeat: the Ash'aris themselves are not uniform in their views. Even those who affiliate themselves with Salafiyyah are divided and engaged in fierce conflicts among themselves! They criticize one another, and their factions are numerous! So how can you expect uniformity among the Ash'aris or those who interpret the divine attributes in general? It is not valid to accuse all of them of declaring every individual from Ahl al-Sunnah a disbeliever. This is unjust, let alone being false!

Furthermore, defending the honor of our Muslim brother is a virtue, not a flaw! It is narrated in *Sunan al-Tirmidhi* and *Musnad Ahmad* that the Prophet (peace be upon him) said: **"Whoever defends the honor of his brother, Allah will shield his face from the Fire on the Day of Resurrection."** So what if the one we are defending is a scholar from among the scholars of Islam?

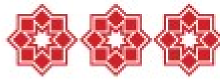
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قـال شـيخ الإسـلام ابـن تيميـة رَحِمَهُ ٱللَّهُ: «فـإن تسـليط الجهـال عـلى تكفـير علـماء

-- المسـلمين مـن أعظـم المنكـرات، وإنـما هـذا مـن الخـوارج، والروافـض، الذيـن يكفـرون أئمـة المسـلمين؛ لِمـا يعتقـدون أنهـم أخطـأوا فيـه مـن الدِّيْـن، وقـد اتفـق أهـل السُّـنَّة والجماعـة؛ عـلى أن علـماء المسـلمين لا يجـوز تكفيرهـم بمجـرد الخطـأ المحـض؛ بـل كل أحـد يُؤْخَـذُ مِـنْ قولـه، وَيُتْرَكُ إلا رسـول الله ﷺ، وليـس كل مـن يُـترك بعـض كلامـه؛ لخطـأ أخطئـه، يُكَفَّـر، أو يُفَسَّـق؛ بـل ولا يأثَـمُ؛ فـإن الله تعـالى قـال في دعـاء المؤمنـين: ﴿رَبَّنَـا لاَ تُؤَاخِذْنَـا إِنْ نَسِـيْنَا أَوْ أَخْطَأْنَـا﴾» [البقـرة: ٢٨٦].

ومـع هـذا فقـد اتفـق المسـلمون عـلى أنـه لا يُكفَّـر أَحَـدٌ مِـنْ هَـؤْلاَءِ الأئمـةِ، ومـن كَفَّرَهُـم بذلـك؛ اسـتحق العقوبـة الغليظـة التـي تزجـره وأمثالـه عـن تكفـير المسـلمين، وإنـما يُقـال في مثـال ذلـك: قولهـم صـواب، أو خطـأ؛ فمـن وافقهـم قـال: إن قولهـم الصـواب، ومـن نازعهـم قـال: إن قولهـم خطـأ، والصـواب قـول مخالفهـم...بـل دفـع التكفـير عـن علـماء المسـلمين وإن اخطـأوا؛ هـو مـن أحـق الأغـراض الشرعيـة..». (١)



Sheikh al-Islam Ibn Taymiyyah said: **"Allowing the ignorant to declare the scholars of Islam as disbelievers is one of the greatest evils. This is the way of the Khawarij and the Rafidah (extremist Shiites), who declare the imams of Muslims as disbelievers based on what they believe to be errors in matters of religion. The Ahl al-Sunnah wa al-Jama'ah (the mainstream Sunni tradition) are unanimously agreed that the scholars of Islam cannot be declared disbelievers merely for making a pure mistake. Rather, the statements of everyone can be accepted or rejected except for the Messenger of Allah (peace be upon him). Not everyone whose statement is rejected due to an error they made is declared a disbeliever or a sinner, nor are they considered sinful. Indeed, Allah Almighty said in the supplication of the believers: *'Our Lord, do not hold us accountable if we forget or make a mistake.'* (Quran 2:286)."**

He continued: **"Despite this, Muslims are unanimously agreed that none of these imams should be declared disbelievers. Whoever declares them disbelievers for such reasons deserves severe punishment to deter them and others like them from declaring Muslims disbelievers. In such cases, it should only be said that their opinion is correct or incorrect. Those who agree with them say their opinion is correct, while those who disagree say their opinion is incorrect and that the correct view

is the opposite of theirs... Indeed, defending the scholars of Islam from being declared disbelievers, even if they made mistakes, is one of the most legitimate and essential objectives of Shari'ah."** (1)

Reference:

(1) Majmu' Al Fatawa 30/99-104

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فصل

ثناء علماء أهل السنة

دعكم من التشغيب الذي يقوم به السفهاء، في قولهم أن ذكرك لثناء علماء المسلمين على العلماء المختلف حولهم وتزكياتهم عبارة عن رد عاطفي، فهل علماء أهل السنة يتكلمون بالهوى مثلا؟ أم هي ديانة؟ ثم هل يعقل أن تضل الأمة في هذه المسألة لقرون متطاولة ولا يقيض الله لهذا الحق إلا بعض السفهاء من المعاصرين؟ هذا محال، فلا ليس ردا عاطفيا، إنما يمكن تدعيم مسألة الاستدلال بكلام أهل العلم بتعلم تنفيد شبهات المخالفين حتى لا يشغبوا على أهل الحق.

إليكم هذه الهدية النادرة الغير مشهورة ولا يعرف عنها إلا القليل:

شيخ الإسلام ابن تيمية رحمه الله يسمي الحافظ العز بن عبدالسلام رحمه الله بالإمام!

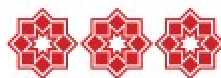
قال شيخ الإسلام ابن تيمية رحمه الله: «حدثني صاحبنا العالم الفاضل أبو بكر بن سالار، عن الشيخ تقي الدين ابن دقيق العيد -شيخ وقته-، عن الإمام أبي محمد ابن عبد السلام أنهم سألوه عن ابن عربي لما دخل مصر فقال: شيخ سوءٍ كذابٌ مقبوح، يقول بقدم العالم ولا يُحرِّمُ فرجًا».[1]

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(١) مجموع الفتاوى «٢/ ٢٤٤».

وسماه بالفقيه أيضا!

قال شيخ الإسلام ابن تيمية رحمه الله: «فقوله: يقول بقدم العالم؛ لأن هذا قولُه، وهذا كُفرٌ معروف، فكَفَّرَهُ الفقيه أبو محمد بذلك».[1]



Chapter: The Praise of the Scholars of Ahl al-Sunnah

Ignore the noise made by the foolish who claim that mentioning the praise of Muslim scholars for those who are debated and their commendations is merely an emotional response. Do the scholars of Ahl al-Sunnah speak based on whims? Or is this a matter of religion? Furthermore, is it conceivable that the Ummah could be misguided on this issue for centuries, and Allah would only appoint some foolish contemporaries to uphold the truth? This is impossible! Therefore, it is not an emotional response. Rather, the issue of supporting arguments with the statements of scholars can be strengthened by learning to refute the doubts of opponents so they cannot create confusion against the people of truth.

Here is a rare and little-known gift, known only to a few:

Sheikh al-Islam Ibn Taymiyyah referred to al-Hafiz al-Izz ibn Abd al-Salam as "the Imam"!**

Sheikh al-Islam Ibn Taymiyyah said: "Our companion, the virtuous scholar Abu Bakr ibn Salar, narrated to me from Sheikh Taqi al-Din ibn Daqiq al-Eid—the leading scholar of his time—from Imam Abu Muhammad ibn Abd al-Salam that when they asked him about Ibn Arabi after he entered Egypt, he said: 'He is an evil scholar, a liar, and despicable. He claims the eternity of the world and does not consider any private part forbidden.'" (1)

Reference:

*(1) *Majmu' al-Fatawa* (20/244)*

And he also called him a **"Faqih" (jurist)!**

Sheikh al-Islam Ibn Taymiyyah said: **"His statement, 'He claims the eternity of the world,' is because this was his belief, and this is a well-known form of disbelief. Thus, the Faqih Abu Muhammad (Ibn Abd al-Salam) declared him a disbeliever for this reason."** (1)

Reference:

(1) *Majmu' al-Fatawa* (20/131)

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فصل

كارثة ومصيبة!

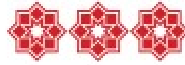
ظهرت فئة مؤخرا وهي من أنجس ما رأيت، وهم عبارة عن قطاع طرق ومغتصبين ومجرمين يحاولون لبس ثياب الدين، وهم مجموعة من الغلاة والخوارج، يقولون أن الأشاعرة كفار بأعيانهم وهم بنفس الوقت يجيزون سبي المرتدة، إذن؟ ما المحصلة؟

صار هؤلاء الأوغاد يجيزون لأنفسهم خطف النساء من منتصف الشوارع و من أوساط بيوتهن واغتصابهن بحجة أنهن أشعريات، ألا قاتل الله كل خبيث وضيع يقول بهذا القول.

والله لو كانت هناك خلافة وشريعة تطبق لتم تطبيق عليكم حد الحرابة أيها المجرمين.

بل تشدق أحدهم بسبي النساء «خطف للتدقيق» وقال سبينا نساء الجهمية! وأخذ ينشر صورة لبلعامه المجرم الذي يسميه شيخا معتبرا أن ما فعله من خطف نساء مسلمات عفيفات منقبة لنفسه! قاتلكم الله وأخزاكم!

فأرجوا الحذر من هذا الفكر المخابراتي المجرم !



Chapter: A Disaster and Calamity!

Recently, a group has emerged, and they are among the filthiest I have ever seen. They are nothing but highway robbers, rapists, and criminals attempting to cloak themselves in the garb of religion. They are a group of extremists and Kharijites who claim that the Ash'aris are disbelievers by name, while at the same time permitting the enslavement of apostate women. So, what is the outcome?

These scoundrels have allowed themselves to kidnap women from the middle of the streets and from their homes, and to assault them under the pretext that they are Ash'aris. May Allah destroy every vile and lowly individual who espouses such a view. By Allah, if there were a caliphate and Shari'ah being implemented, the punishment of *Hirabah* (waging war against society) would have been applied to you, O criminals!

In fact, one of them brazenly boasted about kidnapping women, saying, "We have taken the women of the Jahmiyyah (a term they misuse) as captives!" He even shared a photo of a criminal named Bul'amah, whom he calls a "respected scholar," proudly claiming that kidnapping modest, veiled Muslim women was an achievement for himself! May Allah curse you and disgrace you!

Therefore, I urge everyone to beware of this criminal, intelligence-like ideology!

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فصل

تدخل المخابرات لإشغال الناس بقضية الأشاعرة

نحن لا نميع الخلاف مع الأشاعرة بل نحن ندين الله ﷻ بتفنيد شبهاتهم، وأنبه مرة أخرى أن هذا البحث هدفه الذب عن علماء المسلمين ممن عرفوا بشيء من تأويل الصفات أو وقعوا بشيء من الأشعرية وليس له أي علاقة بالأشاعرة المعاصرين الذين انتشرت بينهم القبورية و خدمة الطواغيت.

لكن بكل الأحوال هل هذه قضية تشغل الأمة حاليا؟ من يشغل نفسه والأمة بهذه القضية فهو فيه سفه الحقيقة ، ومن المعلوم أن أغلب عوام المسلمين لا يلتفتون لخزعبلات الأشاعرة، وحضور الأشاعرة ضعيف جدا في المشهد الإعلامي و بين العامة، واشهر أشعري لا يقارن بأقل المحسوبين على السلفية شهرة!

وأنا لا أشك لحظة أن تيار الحدادية والغلاة مدعوم مخابراتيا «من حيث يعلمون أو لا يعلمون» لإشغال الناس بهذه القضايا التي لا تعتبر أولوية حاليا كون أن عوام الناس يلفظون ترهات الأشاعرة أصلا!

فمن الأخطر على الدين؟ التحالف الصليبي والنظام العالمي وأولياءهم من الطواغيت؟ أم بضع أموات ممن تحبون نبش أخطاءهم؟ وهذا ليس تهوينا من مسائل الإعتقاد، فلستم أغير على مسائل الإعتقاد من شيخ

الإسلام ابن تيمية الذي يعتبر أبرز عالم سني رد على الأشاعرة ومصنفاته تشهد له بذلك، لكن لم يكن هذا كل همه! كان مجاهدا في سبيل الله وعاملا في دين الله يعرف أولوياته!

بل إن بعض الحدادية الفجرة يطبلون للطواغيت رغم أشعريتهم وماتوريديتهم! زاعمين أنهم يغارون على العقيدة!

انظروا على سبيل المثال عبدالرحمن الدمشقية عامله الله بعدله، أخذ يرقص ويهز من أجل ولي خمره المدعو أردوغان، ولم يكف لسانه القذر عن العلماء أمثال النووي رحمه الله و ابن حجر العسقلاني رحمه الله!

فأين غيرتك أنت وباقي صراصير الحدادية على صفات الله عز وجل! أم أن الحكام مرفوع عنهم القلم! فكما هو معلوم عند الجميع أن أردوغان ماتوريدي جلد يطعن بأهل السنة و يحط على الشيخ محمد بن عبدالوهاب! أم أن الجنسية ثمنها أغلى من صفات الله عز وجل يا منافقي الحدادية!

صدق من قال أن الحدادية وقعوا بالتجهم الذي كانوا ينكرونه على غيرهم! فصار عندهم تجهم في قضية التشريع من دون الله!

وانظروا إلى الصفيق الآخر محمد بن شمس الدين! لما سئل عن الزنديق محمد بن سلمان! قال أنا لا أتكلم بالشخصيات السياسية! يا رجل ما اوقحك!

قاتل الله الهوى!

Chapter: The Interference of Intelligence Agencies to Distract People with the Issue of the Ash'aris

We do not dilute the disagreement with the Ash'aris; rather, we hold ourselves accountable before Allah and refute their misconceptions. I reiterate that the purpose of this research is to defend the scholars of Islam who are known for some degree of interpreting divine attributes or who have been associated with Ash'arism. This has no connection to contemporary Ash'aris, among whom grave-worship and serving tyrants have become widespread.

However, in any case, is this an issue that should preoccupy the Ummah at present? Whoever occupies themselves and the Ummah with this issue is truly foolish. It is well known that the majority of ordinary Muslims pay no attention to the absurdities of the Ash'aris. The presence of the Ash'aris is very weak in the media landscape and among the general public. The most famous Ash'ari cannot even be compared to the least famous figure associated with Salafiyyah.

I do not doubt for a moment that the Haddadi trend and the extremists are supported by intelligence agencies, whether they realize it or not, to distract people with these issues that are not currently a priority. After all, ordinary people already reject the nonsense of the Ash'aris!

So, who poses a greater danger to the religion? The Crusader alliance, the global system, and their allies among the tyrants? Or a few deceased individuals whose mistakes you love to dig up? This is not to downplay matters of creed, for you are not more zealous about matters of creed than Sheikh al-Islam Ibn Taymiyyah, who is considered the most prominent Sunni scholar to have refuted the Ash'aris, and his works testify to that. However, this was not his sole concern. He was a mujahid in the path of Allah and worked for the sake of Allah's religion, knowing his priorities!

In fact, some of the immoral Haddadis applaud tyrants despite their Ash'arism and Maturidism, claiming that they are zealous about creed! Look, for example, at Abd al-Rahman al-Dimashqiyyah—may Allah deal with him justly—who danced and fawned over his alcohol-loving ally, Erdogan, while his filthy tongue did not cease to attack scholars like al-Nawawi and Ibn Hajar al-Asqalani! So where is your zeal, and that of the rest of the Haddadi cockroaches, for the attributes of Allah? Or are rulers exempt from accountability? As is well known, Erdogan is a staunch Maturidi who attacks Ahl al-Sunnah and disparages Sheikh Muhammad ibn Abd al-Wahhab! Or is citizenship more valuable to you than the attributes of Allah, O hypocritical Haddadis?

Truly, it has been said that the Haddadis have fallen into the very Jahmiyyah they used to denounce in others! They now exhibit Jahmi tendencies in the issue of legislation apart from Allah!

And look at the other shameless individual, Muhammad ibn Shams al-Din, who, when asked about the heretic Muhammad bin Salman, said, "I don't talk about political figures, man!" How brazen you are!

May Allah destroy the influence of desires!

وإليكـم صـورة ترفيهيـة تعـبر عـن واقـع الحـال وهـي حقيقـة و أنـا اؤمـن أن الوضـع كذلـك وهـي تعـبر عـن اسـتحمار المخابـرات للغـلاة والحداديـة ومـن لـف لفيفهـم!

من حيث علموا بذلك أو لم يعلموا!:

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And here is an entertaining image that reflects the reality of the situation—a reality I firmly believe to be true. It illustrates how intelligence agencies manipulate the extremists and the Haddadis, along with their followers, whether they are aware of it or not!:

(The image depicts a satirical or symbolic representation of intelligence agencies watching a monkey fight between Haddadis and Asha'irah, unwittingly serving their agenda.)

This image serves as a stark reminder of how some groups, in their zeal or ignorance, become tools for larger, often hidden, agendas that distract from the true priorities of the Ummah.

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خلاصة وخاتمة

بدعة تأويل العلو والإستواء هي بدعة مكفرة بذاتها، لكننا عذرنا من وقع فيها بسبب مانع التكفير الذي ذكرناه في الورقات السابقة، ألا و هو التأويل السائغ وعدم تحقق المناط المكفر.

لا ضير بالتفقه في باب الأسماء والصفات، لكن هذا لا علاقة له بالغلو في موضوع الرد على الأشاعرة واشغال الناس بهذا بشكل الزائد عن الحد! وليس صحيحا أن تجعل هذه هي أهم قضية عند المرء!

توقف عند ما وقف عليه علماء أهل السنة في المسألة ولا تتجاوزهم حتى لا تهلك.

الرد على الأشاعرة يكون بتنفيد أقوالهم علميا، ولا أدري لماذا البعض يخلط بين الحرص على تكفير الأشاعرة وبين إبطال اقوالهم من جهة علمية! فأين أنتم من شيخ الإسلام ابن تيمية الذي هدم مذهب الأشاعرة دون أن يكفرهم!

الكلام في الأشاعرة المعاصرين أيسر من الكلام عن الأشاعرة السابقين من مشاهير العلماء الذين خدموا الدين ، وننبه أن مسألة إقامة الحجة ليست للجهلة، ليعرف كل امرء قدره الحقيقي! وليس كل من قرأ كتابا أو كتابين

صار يحق له أن يقيم الحجة وهو لا يعرف مناطات المسألة وتوصيفاتها حتى!

قال الشيخ سليمان بن سحمان رحمه الله : «الذي يظهر لي والله أعلم أنها لا تقوم الحجة إلا بمن يحسن إقامتها، وأما من لا يحسن إقامتها كالجاهل الذي لا يعرف أحكام دينه، ولا ما ذكره العلماء في ذلك؛ فإنه لا تقوم به الحجة فيما أعلم والله أعلم». [1]

نبهنا أكثر من مرة أننا لا نميع الخلاف مع الأشاعرة، فالوسط جيد بالمسألة، فلا نكون كالخوارج والحدادية الذين كفروا الأشاعرة ونسفوا لهم كل فضيلة، ولا نكون كالسرورية المميعة الذين ميعوا الخلاف لدرجة أنهم نصبوا أحمد الخليلي الذي يقول بخلق القرآن شيخا عليهم والعياذ بالله! علما بأنه داعية لهذا القول ولا شك بكفره!

وننبه أيضا أن الأشاعرة يتفاضلون فيما بينهم فليسوا سواء وليسوا على حال واحدة، ولهذا نصحنا بأن يكون النقاش حول كل عين بمفرده، فكما أسلفنا سابقا لا يجوز مقارنة البيهقي رحمه الله مثلا مع السيوطي على سبيل المثال! كذلك لا يجوز مقارنة الشاطبي رحمه الله بالسبكي مثلا! وللإنصاف والعدل، الجامية والمداخلة رغم أنهم من شر الفرق والتيارات وأكثرها انحرافا، إلا أن طريقة تعاطيهم مع ملف الأشاعرة جيدة فليسوا غلاة فيه

(١) ««منهاج أهل الحق والاتباع»» «ص: ٨٥» .

كالخوارج والحدادية، وليسوا مميعة فيه كالسرورية والإخونجية.

أنصح بالرجوع إلى رسالة موقف شيخ الإسلام ابن تيمية رحمه الله من الأشاعرة للمؤلف عبدالرحمن بن صالح المحمود فك الله أسره، ورسالة الإعلام بإقالة عثرات الإعلام للشيخ تركي البنعلي رحمه الله، ورسالة توبة أعلام الأشاعرة لمؤلف مجهول لا أعرفه لكن رسالته نافعه، ورسالة تحرير مذهب الإمام أحمد في تكفير أعيان الجهمية للمنحرف المشهور سلطان العميري، و هذا الرجل أي سلطان معروف بانحرافه في باب توحيد الألوهية والربوبية و كلامه في بعض النوازل، و اضطرابه السيء في مسألة حكم مقترف الشرك الأكبر، إلا أنه من العدل والإنصاف أن نقر بضبط الرجل لباب توحيد الأسماء والصفات تحديدا، و له عدة كتابات فيها، كتبها لدفع التكفير عن علماء المسلمين يمكن أن يراجعها المهتم بالأمر، كما أن كل الرسائل السابقة التي ذكرناها متوفرة بالنت ومشهورة.

كذلك أنصح بالرجوع إلى كتاب أخينا أبي عمر «يمان الهاشمي» وفقه الله، بعنوان الصارم الجلي، فهو مفيد جدا في هذا الباب وقد كتبه للرد على الحدادية والغلاة ممن يطعنون بهؤلاء العلماء.

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Summary and Conclusion

The innovation of interpreting *al-'Uluw* (Allah's transcendence) and *al-Istiwa* (Allah's rising above the Throne) is, in itself, a blasphemous innovation. However, we have excused those who fell into it due to the barriers to takfir (declaring someone a disbeliever) mentioned in the previous pages, namely, permissible interpretation (*ta'wil sa'igh*) and the absence of the conditions that warrant takfir.

There is no harm in deepening one's understanding of the names and attributes of Allah, but this has nothing to do with extremism in refuting the Ash'aris or excessively preoccupying people with this issue! It is not correct to make this the most important matter for an individual.

Stop where the scholars of Ahl al-Sunnah stopped on this issue, and do not go beyond them, lest you perish. Refuting the Ash'aris should be done by scientifically dismantling their arguments. I do not understand why some confuse the eagerness to declare the Ash'aris disbelievers with refuting their arguments from a scholarly perspective! Where are you in comparison to Sheikh al-Islam Ibn Taymiyyah, who dismantled the Ash'ari school of thought without declaring them disbelievers?

Discussing contemporary Ash'aris is easier than discussing earlier Ash'aris among the prominent scholars who served the religion. We emphasize that establishing the proof (*iqamat al-hujjah*) is not for the ignorant. Let everyone know their true worth, and not everyone who reads a book or two is qualified to establish the proof without understanding the conditions and descriptions of the issue!

Sheikh Sulayman ibn Sahman said: **"What is apparent to me—and Allah knows best—is that the proof is only established by someone who is skilled in establishing it. As for someone who is not skilled, like an ignorant person who does not know the rulings of his religion or what the scholars have said on the matter, then the proof is not established through him, to the best of my knowledge—and Allah knows best."** (1)

We have repeatedly emphasized that we do not dilute the disagreement with the Ash'aris. Moderation is good in this matter, so we should not be like the Kharijites and Haddadis, who declared the Ash'aris disbelievers and erased all their virtues, nor should we be like the *Sururis* who diluted the disagreement to the point of appointing Ahmad al-Khalili—who claims the Quran

is created—as their sheikh, may Allah protect us! It is known that he is a propagator of this belief, and there is no doubt about his disbelief.

We also emphasize that the Ash'aris vary among themselves; they are not equal or uniform. Therefore, we advise that discussions should focus on each individual separately. As mentioned earlier, it is not permissible to compare, for example, al-Bayhaqi with al-Suyuti, or al-Shatibi with al-Subki!

For fairness and justice, despite the *Jamiyyah* and *Madakhilah* being among the worst and most deviant groups, their approach to the issue of the Ash'aris is good. They are not extreme like the Kharijites and Haddadis, nor are they diluted like the *Sururis* and *Ikhwanis*.

I recommend referring to the following works:

1. **"The Position of Sheikh al-Islam Ibn Taymiyyah on the Ash'aris"** by Abdul Rahman bin Salih al-Mahmoud (may Allah free him from captivity).

2. **"The Notification on Excusing the Mistakes of Prominent Figures"** by Sheikh Turki al-Binali.

3. **"The Repentance of the Prominent Ash'aris"** by an unknown author (though the treatise is beneficial).

4. **"Clarifying Imam Ahmad's Position on Declaring Individuals from the Jahmiyyah as Disbelievers"** by the well-known deviant Sultan al-Umayri. While this man is known for his deviations in matters of Tawhid (monotheism) and his inconsistent and poor handling of certain issues, it is fair to acknowledge his precision in the topic of the names and attributes of Allah. He has several writings on this subject, aimed at defending Muslim scholars from takfir, which interested individuals may refer to.

All the aforementioned works are available online and well-known.

I also recommend referring to the book **"Al-Sarim al-Jali"** by our brother Abu Omar Yaman al-Hashimi (may Allah guide him). It is very beneficial in this regard and was written to refute the Haddadis and extremists who attack these scholars.

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ويمكـن الاسـتفادة مـن كلام بعـض العلـماء المعاصريـن في مسـألة حكـم الأشـاعرة، فلهـم كلام طيـب فيهـا، مثـل كلام الشـيخ علي الخضـير فـك الله أسره

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كما في كتابه أصول في أهل البدع والمقلدين وكتابه الطبقات وشرحه الصوتي على متن الحقائق في التوحيد وهذا الشرح مفرغ ولله الحمد، وغيرها، وكلام الشيخ تركي البنعلي رحمه الله في شرحه لكتاب التوحيد وغيره، وكلام الشيخ أبو بكر عمر بن سعود القحطاني رحمه الله وهي إشارة بسيطة نحو المسألة لكنها مفيدة في دروسه عن قاعدة من لم يكفر الكافر فهو كافر، وكلام الشيخ أبو براءة أمجد فيصل السيف السوداني فك الله اسره ومقالاته في المسألة معروفة

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الحنابلة في حق مشاهير من تمت نسبتهم إلى الأشعرية، كالنووي وابن حجر العسقلاني والقرطبي والشهرستاني وابن فورك وأبو الحسن الأشعري والخطيب البغدادي والباقلاني والبيهقي وعبد القاهر البغدادي والعراقي وغيرهم من الأشاعرة.

الأشاعرة في الحقيقة لا يقرون أحدا على أن يرميهم بالتعطيل بل هم ينفون عن أنفسهم هذه التهمة، وإن شئتم انظروا لكتاب ألفه إثنين من الأشاعرة المعاصرين وهما حمد السنان و فوزي العنقري وعنوان كتابهما أهل السنة الأشاعرة، أفردوا فصلا كاملا يردان فيه على من يسمي الأشاعرة بالمعطلة، مع الإقرار بسوء الرجلين و شدة ضلالهما إنما الكتاب قد يختصر عليك طريقا طويل في معرفة شبهة الأشاعرة بالمسألة بدون سرد مطولاتهم.

بل يعظمونهم، وإن شئت راجع كلام ابن مفلح و المجد ابن تيمية و البهوتي وابن المبرد وابن قدامة وابن رجب وعبد الرحمن بن حسن وغيرهم من

Additional Notes

It is also beneficial to refer to the statements of some contemporary scholars on the ruling regarding the Ash'aris, as they have valuable insights on the matter. For example:

- **Sheikh Ali al-Khudair** (may Allah free him from captivity) in his books *Usul fi Ahl al-Bida' wa al-Muqallidin* and *Al-Tabaqat*, as well as his audio explanation of the text *Al-Haqa'iq fi al-Tawhid* (which has been transcribed, praise be to Allah).

- **Sheikh Turki al-Binali** in his explanation of *Kitab al-Tawhid* and other works.

- **Sheikh Abu Bakr Omar bin Saud al-Qahtani**, who briefly touched on the issue in his lessons on the principle *"Whoever does not declare a disbeliever to be a disbeliever is himself a disbeliever."*

- **Sheikh Abu Baraa Amjad Faisal al-Sayf al-Sudani** (may Allah free him from captivity), whose articles on the issue are well-known and accessible.

Failing to properly understand what the Salaf meant by the term *"Jahmiyyah"* will lead to significant confusion. Research this matter thoroughly and learn when scholars use the term *"Jahmiyyah"* to refer to the Ash'aris, when they use it to refer to the Mu'tazilah, and when they use it to refer to the outright deniers (*Jahmiyyah al-Nuffah*), who are unanimously agreed upon as disbelievers.

A common mistake is the claim that the Hanbalis declare the propagators of Ash'arism as disbelievers and their followers as sinners. This is incorrect. The Hanbalis declare the propagators of Mu'tazilism as disbelievers, as they explicitly stated in various contexts, such as when discussing figures like Ibn Du’ad (ibn abi du’ad?). However, when discussing the propagators of Ash'arism, they often praise and honor them. If you wish, refer to the statements of Ibn Muflih, al-Majd ibn Taymiyyah, al-Buhuti, Ibn al-Mubarrid, Ibn Qudamah, Ibn Rajab, Abdul Rahman bin Hasan, and other Hanbalis regarding prominent figures associated with Ash'arism, such as al-Nawawi, Ibn Hajar al-Asqalani, al-Qurtubi, al-Shahristani, Ibn Furak, Abu al-Hasan al-Ash'ari, al-Khatib al-Baghdadi, al-Baqillani, al-Bayhaqi, Abdul Qahir al-Baghdadi, al-Iraqi, and others.

In reality, the Ash'aris do not accept being labeled as *"Mu'attilah"* (negators of Allah's attributes). They vehemently deny this accusation. If you wish, refer to a book written by two contemporary Ash'aris, **Hamad al-Sanan** and **Fawzi al-Anqari**, titled *Ahl al-Sunnah al-Ash'irah*. They dedicated an entire chapter to refuting those who label the Ash'aris as *"Mu'attilah."* While we acknowledge the misguidance and severe errors of these two individuals, the book may save you a long journey in understanding the Ash'aris' arguments on this issue without delving into their lengthy works.

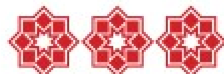
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إن محاولـة الاسـتناد عـلى كلام الهـروي و ابـن منـده و أصحابهـم وأتباعهـم مـن بعـض الحنابلـة رحـم الله الجميع، هـو مـن الغلـط بـل مـن يفعـل ذلـك هـو رجـل مشـكوك بنيتـه، لأنـه يحـاول تتبـع الغرائـب والشـذوذات والأقـوال التـي تعقـب عليهـا العلـماء وردوا عليهـا وفندوهـا، فلـم أجـد شـخصا يعـرف بتكفـير كل أعيـان الأشـاعرة إلا كانـت عنـده ملاحظـات عقديـة وأيضـا كلهـا مـن منطلـق المبالغـات بسـبب الخصومـات التـي بينهـا علـماء أهـل السـنة عنهـم، وقـد بينـا هـذا في معـرض الرسـالة، فمـن يحـاول الأخـذ بمقالـة شـاذة مـردود عليهـا كتكفـير كل أعيـان الأشـاعرة ويـترك الإجمـاع بالترحـم عـلى رؤوسـهم ومشـاهيرهم والـذي لم

يتعقـب عليـه أحـد منـذ ٧ قـرون فهـو كالـذي يبيـح الأغـاني والموسـيقى بحجـة أن ابـن حـزم قـال بذلـك، فالسـلفي حقـا لا يتتبـع الأقـوال الشـاذة التـي رد عليهـا أهـل العلـم وقامـوا بتخطئتهـا و يـترك الإجمـاع المعـروف الـذي لم يتعقبـه أحـد، هـذه صفـة لم نجدهـا إلا عنـد الليبراليـين والنسـويات حيـث أنهـم يفتشـون عـن أكثـر الأقـوال شـذوذا وضعفـا ليعتنقوهـا كونهـا تخـدم هواهـم ومزاجهـم!!

وأخـيرا، الأشـاعرة والمعتزلـة يشـتركون مـع الجهميـة النفـاة في الاسـم، بمعنـى أنهـم جميعـا جهميـة ويطلـق عليهـم مصطلـح الجهميـة لكنهـم يختلفـون في الحكـم، فالجهميـة النفـاة كفـار بأعيانهـم و المعتزلـة يكفـر داعيتهـم ويفسـق مقلدهـم والأشـاعرة لا يكفـر داعيتهـم ولا مقلدهـم إلا القبـوري والمـشرك منهـم، وهكـذا نسـتطيع أن نفهـم كلام شـيخ الإسـلام ابـن تيميـة جيـدا عندمـا يقـول الإمـام أحمـد لا يكفـر أعيـان الجهميـة، فهـو يتكلـم باعتبـار أن هـؤلاء كلهـم يندرجـون تحـت مسـمى الجهميـة.

انتهى والحمد للَّه رب العالمين.



Relying on the statements of Al-Harawi, Ibn Mandah, and their followers among some Hanbalis—may God have mercy on them all—is a mistake. In fact, anyone who does so is a man whose intentions are questionable, as he seeks out anomalous, irregular, and rejected opinions that scholars have refuted and debunked. I have not found anyone who claims to declare all prominent Ash'aris as disbelievers without having doctrinal issues themselves, and even these issues stem from exaggerations due to the disputes among Sunni scholars regarding them. We have clarified this in the context of the message. Therefore, whoever attempts to adopt a rejected and refuted opinion, such as declaring all prominent Ash'aris as disbelievers, while ignoring the consensus of praying for mercy upon their leaders and notable figures—a consensus unchallenged for seven centuries—is like someone who permits songs and music based on the claim that Ibn Hazm allowed it. A true Salafi does not follow anomalous opinions that scholars have refuted and corrected, nor does he abandon the well-known consensus that no one has contested. This trait is only found among liberals and feminists, who search for the most aberrant and weak opinions to adopt because they serve their desires and inclinations!

Finally, the Ash'aris and Mu'tazilites share the name "Jahmiyyah" with the negating Jahmiyyah, meaning they are all categorized under the term "Jahmiyyah," but they differ in rulings. The negating Jahmiyyah are disbelievers individually, the Mu'tazilites are such that their propagators are disbelievers and their followers are deemed sinful, while the Ash'aris are not declared disbelievers—neither their propagators nor their followers—except for those among them who are grave-worshippers or polytheists. This helps us better understand the statement of Sheikh al-Islam Ibn Taymiyyah when he says that Imam Ahmad did not declare the individuals of the Jahmiyyah as disbelievers. He was speaking in the context that all these groups fall under the name "Jahmiyyah."

End. And all praise is due to Allah, the Lord of the worlds.